

THE  
MISSIONARY HERALD.

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VOL. XLVII.

JANUARY, 1851.

No. 1.

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*American Board of Commissioners for Foreign Missions.*

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

ANOTHER year has closed, and the first fifty years of the nineteenth century have passed away, leaving their events to pages of human history on earth, and in heaven, to the pages of that book which shall be opened when "the dead, small and great," shall "stand before God." They have been fifty most eventful years in the progress of this world's history; eventful especially, and full of promise, in their relations to the history of the church of Christ. Even those who take the darkest view of the present religious aspect of the world, could hardly be carried back fifty years, and look at the world as it then was, without feeling, that during this half century, not a little has been done, at least in preparing the way for the preaching of the gospel; and something, certainly, by the actual preaching of that gospel, and by various political, commercial and social changes among the nations, to break the power of despotisms and to dissipate the deep darkness of superstition. There is more liberty, religious as well as civil; there is far more intercourse between Protestant Christian nations and other nations; there is more knowledge; there are greatly increased facilities for missionary labors; and labor already performed has by no means been without success. The church, therefore, may look forward to the future with cheering hope. Not in vain has God said to his church, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising." Not in vain has he said, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." And not in vain have been all the changes which he

has brought about during the last half century. Not in vain has he given to man so greatly increased facilities and inducements for intercommunication between different and distant nations, so that 'many run to and fro and knowledge is increased.' Not in vain has he opened so large a portion of the whole world for the labors of Christian missionaries. Not in vain has he roused his people from the slumber of ages, in this respect, and led them in some measure to feel their duty in regard to the preaching of the gospel. Not in vain has he called into being so many missionary societies, and led so many laborers abroad to commence the work which must be done, to "raise up the foundations of many generations," and to prepare the way for future efforts.

Intelligence which has been received during the past year, in connection with the missions of the Board, to look no farther, has shown that still light and knowledge are increasing. The publication of the new geography in China, containing an account, so far accurate, not only of the geography of different countries but of the history and the condition of different Christian nations, and introducing to the millions of China, with so much accuracy and so much respect, notices of the Jewish and the Christian religion, and the names of Noah and Abraham and Moses and Paul, and above all, of Jesus Christ; the views so boldly advanced by a native writer, in a native periodical in India, in regard to the conduct and character of the Brahmins and the necessity of a reformed religion; the movements of the people and of the government in India in regard to female education, and the new law in India favoring religious liberty, all show this, and thus furnish much occasion for gratitude.

The precious influences of the Holy Spirit have not been withheld from the missions. In most of the missions there have been some tokens of his presence, the Choctaw and the Nestorian missions have been greatly blessed, and the manifest work of God among the Armenians has been still rapidly advancing. The remarkable fact will be noticed, that the number added by profession to the eighty-five mission churches, within the year, (1,967,) is nearly eight hundred more than were added during the last year reported to the four hundred and fifty-eight Congregational churches in the State of Massachusetts. It may be added, that the difference in favor of the mission churches was very great, though not as great, the previous year.

Grateful mention should be made of the fact, that since the last annual survey no missionary and no male assistant missionary is known to have been removed by death. Four female laborers have, however, been called to their reward,—Mrs. Bushnell of West Africa, Mrs. Scudder of Madras, Mrs. Bissell of the Choctaw, and Mrs. Willey of the Cherokee mission. For various reasons, one ordained missionary, four male and five female assistant missionaries have retired from the service of the Board; and, in nearly all cases on account of health, seven missionaries and five female assistants have come on a visit to their native land.

Within the same time, six missionaries and three female assistant missionaries have returned, after a visit to this country, to their fields of labor. Of

new laborers, only three ordained missionaries, three male and eight female assistant missionaries have been sent abroad. And the fact connected with the history of the missions for the past year, which more than any other, perhaps, calls for prayerful reflection on the part of Christians, is this, (which will be noticed as the survey is perused,) that so many of the missions are calling earnestly for reinforcements,—led by the obvious leadings of the providence of God to make the calls,—while yet the churches are manifesting so little readiness, by increased contributions, to meet such calls. The hope of the missions, all hope for the world, must be in God. May he give his people the wisdom and the grace which they need, that they may do his will in connection with this work.

## AFRICA.

## SOUTH AFRICA.

UMVOTI.—Abdin Groot, *Missionary*; Mrs. Charlotte Groot.—One native helper.

UMUNDULI.—Lewis Groot, *Missionary*; Mrs. Lydia Groot.

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.—One native helper.

ITAFAMASHI.—Samuel D. Marsh, *Missionary*; Mrs. Mary S. Marsh.

MAYMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah Abraham.

ESICUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan Tyler.

## TABLE MOUNTAIN.

UNLARI.—Newton Adams, M. D., *Missionary*; Mrs. Sarah C. Adams.—Four native helpers.

IFUMI.—James C. Bryant, William Ireland, *Missionaries*; Mrs. Dolly F. Bryant, Mrs. Jane Ireland.

AMAHLONGWA.—Silas McKinney, *Missionary*; Mrs. Maria Louisa McKinney.

IFAPA.—David Rood, *Missionary*; Mrs. Alvira V. Rood.

UMSULO.—Hyman A. Wilder, *Missionary*; John A. Butler, *Printer*; Mrs. Abby Wilder, Mrs. Anna S. Butler.

OUT-STATIONS.—*Umtenda's Kraal, Entandeni, Unwoti, Isangwane, Isipingo, Keakanya.*

On their way.—Rev. Seth B. Stone, *Missionary*; Mrs. Stone.

(19 stations and 6 out-stations; 13 missionaries—two a physician, 1 male and 14 female assistant missionaries, and 6 native helpers;—total, 34.)

There has been, perhaps, some reason for apprehension during the past year, lest the British colonial government should be induced, by interested settlers from Europe, to depart from its original just and philanthropic system of furnishing permanent locations for the natives. A considerable number of emigrants, many of them destitute, as emigrants so usually are, of any great degree of regard for the interests or rights of the natives, have gone from England to the regions of Port Natal, in the hope of

accumulating fortunes by the culture of cotton, indigo, sugar and coffee; and thus a sudden, desolating wave of civilization threatened, for a time, to sweep over the native race. The cotton and indigo have failed, however, and should the sugar and coffee also fail, as is thought not to be improbable, the temptation to deprive the colored man of his right to the soil will lose its pernicious power, the government will be more free to carry out its original plans, and the field will have greater practical value for the missionary.

One missionary, and one male and two female assistant missionaries, have sailed to join this mission since the last annual survey. Mr. John Adams Butler, a missionary printer, sailed from Boston, with his wife, on the 13th of March last, and Rev. Seth B. Stone and his wife sailed from the same port October 14th. Twelve ordained missionaries occupy as many distinct posts. These posts may be about twenty miles apart, and are each surrounded by from two to five thousand natives near enough to attend worship. The country is wild, the people are uncivilized, and much time and labor have necessarily been consumed in the erection of buildings and other preliminaries. Eighteen places are occupied for stated preaching. At six of the stations small churches have been formed, containing in the aggregate seventy-eight members, of whom forty-five were admitted the past year. There are eight schools, containing one hundred and eighty-five pupils, one-third of whom are females. Nearly two hundred thousand pages have been printed. Natives residing around the stations are beginning to yield to the ameliorating influence of the gospel, as is manifest in their houses, utensils, apparel, and general deportment. "The hearts of the people," says one of the missionaries,

"cling to their sinful practices;" and "polygamy, with its train of untold evils, is the dearest sin at heart." Finding that the gospel is irreconcilably opposed to this as well as other sins, parents are afraid to place their children under the daily influence of the missionary, lest they should be converted. This is thought to be the chief reason why the schools are no larger; and the same cause has affected the congregations, and stirred up a spirit of opposition against those who are seriously disposed.

But the mission has not been without the cheering presence of the Holy Spirit. The number of church-members was more than doubled during the last year reported, and the character of some of the converts is so promising that the mission begins to call earnestly for the means to establish a theological school, in which they may be prepared to act as preachers of the gospel.

#### WEST AFRICA.

**BARAKA.**—John Leighton Wilson, Albert Bushnell, *Missionaries*; Mrs. Jane E. Wilson.

**OLANDERENE.**—Ira M. Preston, *Missionary*; Mrs. Jane S. Preston.

#### UPPER GABOON.

*Stations not known.*—Jacob Best, *Missionary*, and Henry A. Ford, M. D., *Physician*.

*In this country.*—William Walker, *Missionary*.

(3 stations; 5 missionaries, 1 physician, and 2 female assistant missionaries;—total, 8.)

The sailing of Mr. Best to join this mission was mentioned in the last annual survey. He arrived at the Gaboon early in February. Henry A. Ford, M. D., embarked at Boston for the mission on the 20th of June last. Mr. Walker is now on a visit to this country. The long anticipated decease of Mrs. Bushnell took place on the 25th of February.

The three stations of this mission are but the commencement, as is hoped, of a chain of posts, that shall one day reach far into the interior. Two dialects are employed in preaching, and the gospel was proclaimed, during the year, in ninety villages. There is yet but a single church, containing twenty-two members. One half of these were added during the year 1849. Difficulties with the French have embarrassed the attendance of children at the schools.

The danger from fatal diseases on the Gaboon, appears to be but little greater than in several missions in other parts of the world. The country must be regarded as one of the most salubrious portions

of the West-African coast, and there is reason to look for still more salubrious regions as we ascend into the interior.

Here, as in South Africa, the habit of taking many wives, or rather concubines, operates as a great hinderance to the gospel; and the evil has been much aggravated of late by the free introduction of American rum, which has exerted a most pernicious influence along the coast. The missionaries, however, seem greatly interested and very happy in their work, and this portion of Western Africa is perhaps one of the most interesting missionary fields in the heathen world.

#### EUROPE.

##### GREECE.

**ATHENS.**—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Dr. King has been unmolested in his preaching. He has had also an interesting field of labor among Italian refugees, to whom he has distributed many copies of the word of God. It is worthy of notice, among the providences of God, that just as a new newspaper was about being published at Athens, with the special design of holding up Protestant missions, and particularly those in Greece, to the popular indignation, the British fleet appeared in the neighborhood, and effectually turned the public attention in another direction. Our missionary brother is usefully employed, as heretofore, in holding up the light of truth, though able to attract the attention of only a small portion of the inhabitants. That portion, however, has great relative importance.

##### THE JEWS.

**SALONICA.**—Edward M. Dodd, Justin W. Parsons, *Missionaries*; Mrs. Lydia H. Dodd, Mrs. Catharine Parsons.—One Armenian helper.

**CONSTANTINOPLE.**—William G. Schaeffler, *Missionary*; Mrs. Mary R. Schaeffler.

*In this country.*—Mrs. Celestia A. Maynard.

(2 stations; 3 missionaries, 4 female assistant missionaries, and 1 native helper;—total, 8.)

Mr. Schaeffler has been, as in past years, laboriously employed at Constantinople. Mrs. Maynard has returned to the United States, in accordance with what seemed to be obvious duty, though she had been earnestly desirous to remain and give herself to the instruction of females. Rev. Justin W. Parsons sailed from Boston, with his wife, on the



24th of April last, to join the station at Salonica, where he arrived early in July.

Letters received from Mr. Dodd, have presented a most affecting picture of the ignorance among all classes of the Jews at Salonica. They are not destitute of the means of education, such as they are; but the instruction imparted in their schools has the least possible intellectual value. Except in a few wealthy families, female education is entirely unknown. It has thus become obvious that education will need to enter into the plan of a mission to the Jews, and it is proposed to establish a mission-school.

It was stated in the last annual survey that two or three additional missionaries ought to be sent to Salonica in the course of the year. Only one has been sent, and the brethren are still earnestly calling for more helpers.

## WESTERN ASIA.

### ARMENIANS.

**CONSTANTINOPLE.**—William Goodell, H. G. O. Dwight, Henry A. Homes, Joel S. Everett, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Mary L. Dwight, Mrs. Seraphina H. Everett, Mrs. Sarah C. Hinsdale, Miss Harriet M. Lovell.—Two native pastors, and four native helpers.

**BEBEC.**—Cyrus Hamlin, Henry J. Van Lennep, *Missionaries*; Mrs. Henrietta A. L. Hamlin, Mrs. Emily B. Van Lennep.—One native licensed preacher, and one helper.

**BRUSA.**—Daniel Ladd, Oliver Crane, *Missionaries*; Mrs. Charlotte H. Ladd, Mrs. Marion D. Crane.—One native helper.

**SMYRNA.**—Elias Riggs, Thomas P. Johnston, Nathan Benjamin, *Missionaries*; Mrs. Martha I. Riggs, Mrs. Marianna C. Johnston, Mrs. Mary G. Benjamin.—Four native helpers.

**TREBIZOND.**—Philander O. Powers, Edwin E. Bliss, *Missionaries*; Mrs. Sarah L. Powers, Mrs. Isabella H. Bliss.—One native pastor, and two helpers.

**ERZURUM.**—Josiah Peabody, Isaac G. Bliss, *Missionaries*; Mrs. Mary L. Peabody, Mrs. Eunice B. Bliss.—One native helper.

**AINTAB.**—Benjamin Schneider, Azariah Smith, M. D., *Missionaries*; Mrs. Eliza C. Schneider, Mrs. Corinth I. Smith.

**OUT-STATIONS.**—*Nicomedia*, one native pastor and one helper; *Adabazar*, one native pastor and one helper; *Rodosto*, one native helper; *Diarbekir*, one native helper; *Oerfa*, one native helper; *Cæsarea*, two native helpers.

*In this country.*—George W. Wood, *Missionary*; Mrs. Martha B. Wood, Mrs. Anna W. Homes.

(7 stations and 6 out-stations; 18 missionaries, 20 female assistant missionaries, 5 native pastors, and 20 native helpers;—total, 63.)

One female assistant missionary, Mrs. Emily B. Van Lennep, a daughter of Rev. Isaac Bird, formerly of the Syrian mission, has joined this mission within

the year; and three missionaries, Messrs. E. E. Bliss, Van Lennep, and Dwight, with two female assistants, Mrs. Bliss and Mrs. Dwight, have returned to the field after a visit to the United States; the health of Mr. Dwight and of Mrs. Bliss, which had been seriously impaired, having been in considerable measure restored. Mr. and Mrs. Wood have come to their native land on account of the prostration of Mrs. Wood's health. Mrs. Homes is also in the United States.

On account, mainly, of the widely scattered residences of the members of the church at Constantinople, the members residing at Pera have recently been formed into a new church. There are, therefore, now two evangelical Armenian churches at Constantinople, and eight, in all, connected with the mission. In these churches are two hundred and thirty-seven members, forty-three of whom were added during the last year reported, 1849. A considerable number of new hearers has been added to the Pera congregation, and a new place of worship has been opened in Constantinople proper, with encouraging prospects. A religious movement, of much interest, has also taken place among the Greeks at Constantinople, calling for stated preaching in the Greek language.

Among the Armenians, in all portions of Asiatic Turkey, the movement is progressing, and was never more full of promise. The openings and the calls for missionary labor, in different cities and towns scattered widely throughout the empire, are becoming more and more numerous and manifest.

Infidelity, of the French materialistic type, has been making progress among the more intelligent and wealthy classes, but it is not so much the result of opposition to the gospel, as of the perceived falsity of all that its subjects have ever known of Christianity. A revolt from priestly superstition and despotism must needs result from the increased spread of European ideas, and only the prevalence of evangelical doctrines can prevent the casting off of all religion. The more intelligent and serious Armenians see this, and, alarmed at the prospect, look with more favor on the labors of the mission. Influential Armenians have contributed one hundred and thirty-two dollars for printing a work on infidelity, which Mr. Hamlin is to prepare.

The seminary at Bebec contains twenty-four scholars, the female seminary twenty-three, and seven Protestant free schools one hundred and twelve. The

printing in Armenian and Armeno-Turkish, amounted to 5,620,000 pages. Various preaching tours have been performed. The most interesting and important of these were to Diarbekir, on the river Tigris, where the gospel seems to have taken strong hold upon the minds and hearts of certain Armenians and Syrians. At Aintab, the Protestant community and the congregations have greatly increased. The church there is truly a light shining in a dark place, and that station has become a central point next in importance only to the metropolis of the empire. The native members of that church have manifested most commendable zeal in efforts to carry the gospel to many places around them. A juvenile missionary society has been formed, containing about one hundred children under fifteen years of age.

There are signs of spiritual awakening almost every where, and although the Protestant community, regarded as a whole, remains politically small, there is great encouragement to prayer, effort and hope, in the fact, that a large body of the Armenians, scattered over the country, do really sympathize with the Protestants in their general views of divine truth, especially in taking the word of God as the only rule of faith and practice; and when persecution again arises, as it will in some form, it will drive many of them from their present standing in the Armenian church.

#### SYRIA.

**BEIRÛT.**—Eli Smith, D. D., William M. Thomson, *Missionaries*; Henry A. De Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Hetty S. Smith, Mrs. Thomson, Mrs. Catharine S. De Forest, Mrs. Elizabeth Hurter.—Three native helpers.

**ABEIH.**—George E. Whiting, Simeon H. Calhoun, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Matilda S. Whiting, Mrs. Emily P. Calhoun, Mrs. Van Dyck.—One native helper.

**ALEPPO.**—William A. Benton, J. Edwards Ford, *Missionaries*; Mrs. Loanza G. Benton, Mrs. Mary E. Ford.

**TRIPOLI.**—David M. Wilson, Horace Foot, *Missionaries*; Mrs. Eveline Wilson, Mrs. Roxana Foot.

**MOSÛL.**—William F. Williams, Dwight W. Marsh, *Missionaries*; Mrs. Sarah P. Williams.

**Over-Station.**—Bikandûn, Hasbeiya, and Jaffa.

(5 stations and 3 out-stations; 10 missionaries—one a physician, 1 physician, 1 printer, 12 female assistant missionaries, and 4 native preachers;—total, 26.)

Mr. Thomson sailed from Boston on the 15th of June on his return to this mission, and a new missionary has been added, who has commenced a new and highly promising station at Mosûl, on the banks of the Tigris, opposite the

site of ancient Nineveh. Rev. Dwight W. Marsh sailed on the 7th of December, 1849, and arrived at Mosûl on the 20th of March, 1850, going by way of Beirût, Aleppo, Aintab, Oorfa, and Diarbekir. He was preceded at Mosûl by Mr. Ford, of the Aleppo station, who spent the last winter there. It would be more proper to speak of the station at Mosûl as resumed; for it is there that two of our brethren and two sisters rested from their labors and were buried; and there others labored with them previous to the year 1845. The persecution which has arisen at Aleppo will probably be overruled for good. The mountaineer Maronites, near Tripoli, resorted to violence in order to prevent our brethren from spending the hot months among them, but were brought to terms by the intervention of American and English officials. At Jaffa, the port of Jerusalem, a small company of inquirers is accustomed to meet on the Sabbath, for reading the Scriptures, spiritual conversation and prayer. Hasbeiya has suffered somewhat in its spiritual interests, perhaps from too long delay in forming a church. With a church and native pastor there, a station formed at Damascus would be able to superintend its concerns, and the Prudential Committee have advised to the removal of a member of the mission to that city.

The seminary at Abeih contains sixteen scholars, and the free schools two hundred and seventy-one. There are also twenty female boarding scholars. The printing came near being two millions of pages. There is, as yet, only one church in the mission, which contains twenty-seven members; but the time is probably near when churches will be formed at several stations, as in the Armenian mission.

#### NESTORIANS.

**OROOMIAH.**—William R. Stocking, Austin H. Wright, M. D., George W. Coan, *Missionaries*; Edward Reath, *Printer*; Mrs. Joshua E. Stocking, Mrs. Charlotte A. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Reath, Miss Fidelia Fisk, Miss Mary Susan Rice.—Five native preachers, and four native helpers; with other natives occasionally employed as evangelists.

**SER.**—Justin Perkins, D. D., Joseph G. Cochran, *Missionaries*; Mrs. Charlotte E. Perkins, Mrs. Deborah W. Cochran.—Four native helpers.

*In this country.*—David T. Stoddard, *Missionary*.

(3 stations; 6 missionaries—one a physician, 1 printer, 8 female assistant missionaries, 5 native preachers, and 8 native helpers;—total, 26.)

Messrs. Breath and Coan, with their wives, arrived at Oroomiah on the 13th of October, 1849. Since his return, Mr.

Breath has cast a beautiful font of Syriac type, of small size, for printing the Old Testament, now translated into the modern language. Thirty-two common schools, with four hundred and seventy-three male and one hundred and twenty-five female pupils, have been maintained the past year. Twelve of the teachers are priests, and about half the whole number of teachers are hopelessly pious. In these schools the Bible is the prominent and almost the only text-book. They thus become a very important instrumentality, sapping the foundations of superstition and ignorance, and training up young men and women to repair the wastes of many generations. The seminary for males contains forty-four pupils, and that for females, thirty-five. These two schools continue to be remarkably blessed with the influences of the Holy Spirit. Their religious history, for several years past, has been such as to call for fervent gratitude to God. During the last year, the revival scenes of 1849 have been repeated with at least equal interest; and from the seminaries the work has extended to the villages. An abridged account of this most interesting work of grace cannot be attempted here;—full accounts have been published in the Herald.

The preaching by the members of the mission has been much as in past years; and the native helpers, and during vacations many of the members of the seminaries, have been very faithful and very useful in their efforts to extend the influence of truth. At the beginning of 1846, not half a dozen men among the Nestorians were, in the judgment of charity, true disciples of Christ; but now, hundreds give evidence that they have become heirs of the grace of life. Possessed of active minds, fervid zeal and great energy, they breathe the spirit of their fathers, and give cheering intimation of what may be done for Central Asia when this whole people shall be brought under the influence of the gospel.

#### SOUTHERN ASIA.

##### BOMBAY.

BOMBAY.—David O. Allen, Robert W. Hume, George Bowen, *Missionaries*; Mrs. Hannah D. Hume.—Two native helpers.

SATARA.—William Wood, *Missionary*; Mrs. Lucy M. Wood.

MAHABULISHWAR (Malcom Peth).—Mrs. Mary L. Graves.

(3 stations; 4 missionaries, 3 female assistant missionaries, and 2 native helpers;—total, 9.)

The new station at Satara promises to be one of interest and importance. The monthly native newspaper, published for some years past at Bombay, is described as an effective instrument. The press, superintended by Mr. Allen, has issued between eight and nine millions of pages. Mr. Hume expresses the opinion, that in no foreign field are there greater facilities for extensive tract operations, or greater encouragements to activity in this department of labor, than in Western India. Mr. Bowen spends much time in discussions with native young men inclined to infidelity, for which he has some peculiar adaptation.

In connection with this mission, very interesting intelligence has been received within the year, and published in the Herald, in regard to the influence of the native press in India, in regard to movements of the people and the Government in favor of female education, and also in regard to Government action on the subject of caste regulations, and other laws adverse to religious liberty. It is a remarkable fact, that hitherto there has been no legal protection for Christian converts, in Western and Southern India, against the intolerant Hindoo and Mohammedan laws. The pagan or mussulman, on becoming a Christian, was liable to lose all his property and his civil rights, and many converts suffered great losses. But in April last, the following act was passed by the Governor General in Council, and will form an important fact in the history of the church of Christ in India; viz.,

"So much of any law or usage now in force, within the territories subject to the Government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from, the communion of any religion, or being deprived of caste, shall cease to be enforced as Law, in the courts of the East India Company, and in the courts established by Royal Charter within the said territories."

Very important information has also been received in regard to opportunities for missionary labors among the Mohammedans at Bombay, and among classes of the pagan population to which, as yet, the labors of missionaries have not been directed. This information is accompanied by an earnest call for more laborers.

No report of schools has been received

from the mission. Mr. Hume mentions that the number of pupils in the female boarding-school at Bombay is twenty-four, and that there are eighty in four free schools for girls, all taught by females educated by the mission.

#### AHMEDNUGGER.

**AHMEDNUGGER.**—Ebenezer Burgess, Samuel B. Fairbank, Royal G. Wilder, *Missionaries*; Mrs. Abigail M. Burgess, Mrs. Abby W. Fairbank, Mrs. Eliza J. Wilder, Miss Cynthia Farrar.—Four native helpers.

**SKROON.**—Allen Hazen, *Missionary*; Mrs. Martha R. Hazen.—Three native helpers.

**BHIMGAR.**—Sendol B. Munger, *Missionary*.—Two native helpers.

**OUT-STATIONS.**—Wudaley; Harripont, native preacher, and one native helper. *Newase*; Ramkrishna, native preacher. *Wadgaum*; Dajeeba, native helper.

*In this country.*—Ozro French, Henry Ballantine, *Missionaries*; Mrs. Jane H. French, Mrs. Elizabeth D. Ballantine.

(3 stations and 3 out-stations; 7 missionaries, 7 female assistant missionaries, 2 native preachers, and 10 native helpers;—total, 26.)

The efforts to procure a house for the residence of a native assistant at *Newase*, which for two or three years had been rendered unsuccessful by the decided opposition of some brahmins and others, have at last been successful, and Ramkrishna has gone to reside there with his family.

Mr. Ballantine is on a visit to this country for the recovery of his health. Mrs. Fairbank has found a salutary influence upon hers by removing from the dry atmosphere of the Deccan to Bombay. The mahar caste still affords peculiar inducements for all descriptions of missionary labor, and is one of the proofs that it is better to direct our principal efforts toward the people in the lower castes, rather than the higher. The seminary contains fifty-four pupils, other boarding-schools fifty-four, and there are seven hundred and eighty-four in the free schools. Many adult female members of the church have been taught to read, by females in the mission.

This mission is exemplary in the amount of its preaching at the stations and in tours, and in the active employment given to native helpers. The country villages, however, present a more promising field for this species of labor than do the cities. The climate at certain seasons, is favorable for touring. Mr. Burgess records, as the result of observations in one of his tours, that "the name of Jesus is becoming familiar." "Many of the boys," he says,

"after paying a pice for a book, would ask if *Jesus Christ was in it*." The two churches received seven members the past year, and contain one hundred and twelve.

There is animating proof of a waking up to new life in the Mahratta country, not only among the mahars and lower castes, but among the young men of the higher castes. A state of things exists calling for more missionaries, and the Prudential Committee are anxious to send more into this great field and to occupy several new posts in the Deccan, to be made centers of light and influence.

#### MADRAS.

**ROYAPOORUM.**—John W. Dulles, *Missionary*; Mrs. Harriet L. Dulles.—Four native helpers.

**CHRISTADEPETTAR.**—Miron Winslow, *Missionary*; Mrs. Mary B. Winslow.—Three native helpers.

**BLACK TOWN.**—John Scudder, M. D., Henry M. Scudder, *Missionaries*; Phineas R. Hunt, *Printer*; Mrs. Fanny L. Scudder, Mrs. Abigail N. Hunt.

(3 stations; 4 missionaries—one a physician, 1 printer, 4 female assistant missionaries and 7 native helpers;—total, 16.)

The mission experienced a great loss in the death of Mrs. Harriet M. Scudder, on the 19th of November, 1849. She had labored thirty years as a missionary, in connection with the Ceylon and Madras missions. Dr. Scudder and his son have removed into the most populous portion of Madras, where large numbers of the natives resort to them to be healed of diseases. It is estimated, that at this station alone, the gospel has been proclaimed, in Tamil and Telugu, during the year, to not less than fifty thousand souls. The mission has distributed thirty thousand tracts, many of which have gone far into the interior. The printing amounted to 7,637,888 pages. The printing establishment is very valuable in presses, type, and the means of casting type and binding books. Mr. Winslow and Mr. Spaulding have spent much time, with one or two English brethren, in revising the Tamil Scriptures. The Old Testament is finished, and in the press. Ten individuals have been admitted to the church, which now contains over thirty members. The English high school contains two hundred pupils, and the free schools about three hundred more. Mr. and Mrs. Ward, not having the prospect of being able to resume their mission, have received, at their own request, a release from their connection with the Board. The mission earnestly requests a rein-

forcement of at least two ordained missionaries, that they may occupy a station in the country and try more fully the effect of preaching the gospel constantly among a rural population.

#### MADURA.

MADURA FORT.—Chandon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy.—One native helper.

MADURA EAST.—John Rendall, *Missionary*; Charles S. Shelton, M. D., *Physician*; Mrs. Jane B. Rendall, Mrs. Henrietta M. Shelton.—Two native helpers.

TIRUMUNGALUM.—James Herriek, Charles Little, *Missionaries*; Mrs. Elizabeth C. Herriek.—Two native helpers.

TIRUVANUM.—Horace S. Taylor, *Missionary*; Mrs. Martha E. Taylor.—Two native helpers.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.

SIVAGANGA.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Three native helpers.

DINDIGUL EAST.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—Two native helpers.

DINDIGUL WEST.—George W. McMillan, *Missionary*; Mrs. Rebecca N. McMillan.—One native helper.

PERIACCOLOM.—George Ford, *Missionary*; Mrs. Ann Jennet Ford.—One native helper.

#### OUT-STATIONS.—Maioor, Naracolum.

In this country.—Henry Cherry, *Missionary*; Mrs. Henrietta E. Cherry, Mrs. Mary H. Lawrence.

(9 stations and 2 out-stations; 11 missionaries, 1 physician, 12 female assistant missionaries, and 14 native assistants,—not including 39 catechists and readers connected with village congregations,—total, 38.)

Internal improvements have been made in the operations of this mission, the result of experience, tending to give greater prominence and effect to the formal preaching of the gospel. There are sixty-six village congregations, numbering nearly two thousand men, women and children. The nine churches have received thirty-six new members within the year, and now contain two hundred and two. In performing itinerary preaching labors, the missionaries have traveled about forty-five hundred miles, and nearly forty thousand books and tracts have been distributed. The seminary contains twenty-nine pupils; five boarding-schools contain one hundred and twenty, and five higher and thirty-eight common day-schools thirteen hundred and ninety-one more;—making in all fifteen hundred and forty.

The statement made in the Report on this mission, for 1848, that seventy-two had been suspended from the church on account of caste, was not strictly correct. They were merely debarred, as it has since appeared, from the privilege of coming to the Lord's table at a time

when the assembled mission commemorated his death.

The field occupied by this mission was once a favorite missionary ground for the Jesuits. They are still there, though with greatly diminished zeal and power, but still manifesting all the persecuting spirit of persecuting Rome. This mission also pleads earnestly for an addition to the number of laborers. "We are," they say, "ten missionaries and one physician for a population of one million two hundred thousand souls. How little can one missionary do for one hundred thousand or more immortal beings?" Labors are called for which the laborers on the ground cannot perform.

#### CYLON.

TILLIPALLY.—Benjamin C. Meigs, *Missionary*.—Four native helpers.

BATTICOTTA.—William W. Howland, Cyrus T. Mills, *Missionaries*; Eastman Strong Minor, *Assistant Missionary*; Mrs. Susan R. Howland, Mrs. Susan L. Mills, Mrs. Judith M. Minor.—Five native helpers.

ODDOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Nathaniel Niles, *Native Preacher*, and three native helpers.

MAKEPP.—William W. Scudder, Eurosas P. Hastings, *Missionaries*; Samuel F. Green, M. D., *Physician*; Thomas S. Burnell, *Printer*; Mrs. Martha Burnell.—Two native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Mary S. Smith.—Seth Payson, *Native Preacher*, and two native helpers.

CHAYAGACHERY.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—Two native helpers.

#### VARANT.

ODDOOPITTY.—Under the care of Mr. Meigs, assisted by two native helpers.

OUT-STATIONS.—Carradice, Valany, Poongerdivie, Kaites, Atchoovalep.

On their way.—Daniel Poor, *Missionary*; Mrs. Ann K. Poor.

In this country.—Henry R. Hoisington, Adin H. Fletcher, *Missionaries*; Mrs. Nancy L. Hoisington, Mrs. Elizabeth S. Fletcher, Mrs. Sarah M. Meigs, Mrs. Anne C. Whittlesey.

(8 stations and 5 out-stations; 11 missionaries, 1 male assistant missionary, 1 physician, 1 printer, 13 female assistant missionaries, 2 native preachers, and 30 native helpers;—total, 49.)

Mr. Hoisington and Mr. Fletcher have been obliged to return to this country by a failure of health, and Mr. and Mrs. Cope, having no prospect of health to resume their labors as missionaries, have received, at their own request, a release from their connection with the Board. Mr. and Mrs. Poor sailed from Boston on their return to the mission, on the 6th of November.

The seminary at Batticotta, now under the care of Mr. Mills, contains one hundred and eight pupils, about one-



fifth of whom are church-members. By these church-members much interest has been manifested in the distribution of tracts among the heathen. The latest intelligence from the mission mentions a very interesting state of religious feeling in the seminary. At a meeting of graduates to take farewell of Mr. Hoisington before his departure, about one hundred were present, and interesting letters were received from others. The object of this meeting was two-fold; to give Mr. Hoisington opportunity once more to meet his former pupils, and to reunite and strengthen individual efforts for the education of the people. In the female seminary are eighty-one girls, twenty-eight of them church-members. Fourteen English schools contain five hundred boys, and there are 3,574 pupils in the free schools, about one-third of whom are girls. It is a remarkable fact, evincing the progress of Christian sentiment, that when an opposition school was established by heathen near the town of Jaffna, the managers were under the necessity of introducing the study of the Bible in order to sustain the school. The printing for 1849 amounted to 6,627,400 pages. The churches contain three hundred and forty-five members. The Batticoita church, besides contributing about seventy dollars to a native missionary society, gave near fifty dollars towards paying the debt of the Board. Several of the native helpers have evinced a genuine foreign missionary spirit.

## EASTERN ASIA.

### SIAM.

Mr. and Mrs. Hemenway have returned to the United States, and this mission has thus been brought fully to a close; the ground being left to other missionary societies.

### BORNEO.

#### KARANGAAN.

*In this country.*—William Youngblood, William H. Steele, Mrs. Josephina M. Youngblood.

(1 station; 2 missionaries, and 1 female assistant missionary;—total, 3.)

This mission is suspended, just at present, the laborers having been all obliged to retire in consequence of ill health. Whether any of them will be able to return to Borneo, is not as certain as the Committee could desire. The Committee still hold to the opinion that there is no sufficient reason for

abandoning this field; but the resuming of the mission must depend on the fact of missionaries being found ready to engage in its cultivation.

### CANTON.

*CANTON.*—Elijah C. Bridgman, D. D., Dyer Ball, M. D., James G. Bridgman, *Missionaries*; Samuel W. Bonney, *Licensed Preacher*; S. Wells Williams, *Printer*; Mrs. Eliza J. Bridgman, Mrs. Isabella Ball, Mrs. Sarah W. Williams.—Two native helpers.

(1 station; 3 missionaries—one a physician, 2 male and 3 female assistant missionaries, and 2 native helpers;—total, 10.)

No important change has occurred in this mission. Dr. Bridgman has spent the year at Shanghai, still engaged with others in a revision of the Chinese version of the Scriptures. The New Testament is completed, and the committee entered upon the revision of the Old Testament early in August. The preaching services of the mission have been interrupted at times, owing to the difficulty of obtaining dwellings or other buildings where such services could be held. Mr. Bonney has rented a small house in a village near Whampoa, about two hours' sail from the city, where he has easy access to surrounding villages containing more than sixty thousand inhabitants. He has spent much time visiting the people of these villages, conversing with them, and distributing tracts and portions of the Scriptures. Much of his time has also been spent in a similar way among seamen in the shipping. He has put in circulation about 34,000 books and tracts.

The school under Dr. Ball's care contains fourteen boys. The printing of the mission has amounted during the year, to near 2,000,000 pages of tracts, and more than 500,000 pages of portions of the Bible. The strong prejudices of the people at Canton against foreigners, increased by the opium trade, oppose the labors of the missionaries; but there are many signs of progress and grounds of encouragement.

### AMOY.

*AMOY.*—Elihu Doty, John Van Nest Talmage, *Missionaries*; Mrs. Eleanor S. Doty, Mrs. Abby F. Talmage.—One native helper.

(1 station; 2 missionaries, 2 female assistant missionaries, and 1 native helper;—total, 5.)

Mr. Talmage sailed from New York, with his wife, on his return to this mission, on the 19th of March, and reached Amoy on the 16th of July. The health of Mr. Doty suffered from the weight of care arising from his so long having

sole charge of the mission. Three Chinese converts were admitted to the church in 1849, and six other individuals were reported, in May last, as hopeful inquirers. There is a school with twenty-five pupils. The increased attendance upon public religious services, the fixed and earnest attention, and the manifest progress in knowledge and piety of the converts, are very encouraging to our brethren. The demand for a new reinforcement to this mission, is very urgent.

## FUH-CHAU.

FUH CHAU.—Stephen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, William L. Richards, Justus Doolittle, *Missionaries*; Mrs. Caroline M. Johnson, Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin, Mrs. Sophia A. Doolittle.

(1 station; 6 missionaries and 5 female assistant missionaries;—total, 11.)

This mission was established only three years ago, and the majority of the brethren have been in the country less than that time. The older brethren visit their chapels daily for religious conversation and the distribution of tracts. The congregations on the Sabbath have gradually increased, and now vary from forty to fifty. Tracts are sought with much avidity, though not, it is feared, from any love to the truths they contain. The day school for boys, under Mr. Peet's superintendence, has an average attendance of eighteen, connected with families of respectable standing. A very interesting account has been furnished of a geography of foreign countries, lately published by a native of high rank at Fuh-chau. The work is regarded by Mr. Peet as containing a more correct and more extensive account of the history and institutions of Christian nations, than was ever before published by any heathen writer in any age of the world. There is reason to believe that the author derived much of his information from the late Dr. Abeel, while stationed at Amoy.

## NORTH PACIFIC OCEAN.

## SANDWICH ISLANDS.

## HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Mrs. Lucy G. Thurston.

KHALAKHUA.—John F. Pogue, Mark Ives, *Missionaries*; Mrs. Maria K. Pogue, Mrs. Mary A. Ives.

KAU.—Henry Kinney, *Missionary*; Mrs. Maria L. Kinney.

HILO.—Titus Coan, David B. Lyman, *Missionaries*; Charles H. Wetmore, M. D., *Physician*; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

KOMALA.—Elias Bond, *Missionary*; Mrs. Ellen M. Bond.

WAIHEA.—Lorenzo Lyons, *Missionary*; Mrs. Lucretia G. Lyons.

## MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Charlotte F. Baldwin.—One native preacher.

LAHAINALUNA.—William P. Alexander, *Missionary and Teacher in the Seminary*; Mrs. Mary Ann Alexander.

WAILUKU.—Daniel T. Conde, *Missionary*; Mrs. Andelusia L. Conde.—One native helper.

HANA.—Eliphalet Whittlesey, *Missionary*; Mrs. Eliza H. Whittlesey.

## MOLOKAI.

KALUAHANA.—Harvey R. Hitchcock, Samuel G. Dwight, *Missionaries*; Mrs. Rebecca H. Hitchcock, Miss Lydia Brown.—One native preacher.

## OAHU.

HONOLULU.—Lowell Smith, *Missionary*; Samuel N. Castle, Amos S. Cooke, *Secular Superintendents*; Edmund H. Rogers, *Printer*; Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary T. Castle, Mrs. Juliette M. Cooke, Mrs. Mary W. Rogers.

PUNAHOU.—Daniel Dole, *Missionary and Principal of the Seminary for Missionaries' Children*; William H. Rice, *Teacher*; Mrs. Charlotte C. Dole, Mrs. Mary S. Rice, Miss Maria M. Smith.

WAILUA.—John S. Emerson, *Missionary*; Mrs. Ursula S. Emerson.—James Kekela, *native pastor at Kakaia*, and one native preacher at Wailua.

KANEHOE.—Benjamin W. Parker, *Missionary*; Mrs. Mary E. Parker.

## KAUAI.

WAIHEA.—George B. Rowell, *Missionary*; Mrs. Mercy P. Whitney, Mrs. Malvina J. Rowell.

KOLOA.—James W. Smith, M. D., *Physician*; Mrs. Millicent K. Smith.

WAIOLI.—Edward Johnson, *Missionary*; Abner Wilcox, *Teacher*; Mrs. Lois S. Johnson, Mrs. Lucy C. Wilcox.

In this country.—John D. Paris, Claudius B. Andrews, *Missionaries*; Seth L. Andrews, M. D., *Physician*.

## CORRESPONDING MEMBERS OF THE MISSION.

HONOLULU, on OAHU.—Rev. Ephraim W. Clark and Mrs. Mary K. Clark.

EWA, on OAHU.—Rev. Artemas Bishop and Mrs. Delia S. Bishop.—One native preacher.

WAILUA, on OAHU.—Rev. Peter J. Gulick and Mrs. Fanny H. Gulick.

WAILUKU, on MAUI.—Mr. Edward Bailey and Mrs. Caroline H. Bailey, and Miss Maria C. Ogden.

(19 stations; 25 missionaries—one a physician, 3 physicians, 6 male and 35 female assistant missionaries, 1 native pastor, and 5 native preachers;—total, 75.)

Mr. Hall and Mr. Dimond have retired from this mission to engage in other pursuits at the Islands. Mr. Paris and Mr. C. B. Andrews have come to the United States on a visit, with the approbation of the Prudential Committee. Dr. Andrews is also still in this country; but all these

brethren expect to return to the Islands. The important changes alluded to in the last annual survey are in progress in this mission, for a full account of which the last two Annual Reports of the Board may be consulted. The number received into the churches, during the year ending in May 1849, the last year for which full returns have been received, was 1,594, and 23,102 members were in regular standing at the close of the year. The first native pastor was ordained on the 21st of December last, on the island of Oahu. An evangelical church, composed of foreign residents, has been organized, since January, at Honolulu. The common schools, supported by the government, are 540, containing 15,620 pupils. The royal school contains eleven pupils, and the seminary at Lahainaluna, sixty-four; both supported by the Government. The boarding-schools at Wailuku, Hilo, and Wailohi, supported by the mission, contained respectively thirty-five, sixty-two, and forty-eight pupils. Somewhat more than 3,000,000 of pages were printed, and nearly 50,000 volumes bound; and more than 45,000 volumes were put in circulation during the year.

A full account of the new French outrage committed at the Islands in August, 1849, was given in the Herald for February last. The United States government has formed a new treaty with the Hawaiian government, on a more liberal basis than any which that government had before been able to negotiate with the leading nations of Christendom. In December, 1849, a desolating gale swept over Kohala, destroying the church, many school-houses, and much other property.

Partly for the purpose of developing and keeping in vigorous exercise the graces of the native Christians at the Sandwich Islands, it has been proposed to form a new mission in one of the numerous groups of coral islands lying some two thousand miles farther west; to be supported, in part, by laborers and contributions from the native churches. These churches now contribute about \$1,500 a year at their monthly concerts. The whole amount of their contributions for various purposes the last year, so far as reported, is something more than \$7,000. A census of the Islands has been taken, which shows the present population to be 84,165. The native population seems still wasting, the deaths for the last year, as shown by the census, having greatly exceeded the number of births.

## NORTH AMERICAN INDIANS.

### OREGON INDIANS.

Elkanah Walker, Cushing Eels, Henry H. Spalding, *Missionaries*; Mrs. Walker, Mrs. Eells, Mrs. Spalding.

No essential change has taken place in the prospects of this mission. The missionaries are still in Oregon, endeavoring to do good among the white inhabitants. The way is not open for them to re-occupy their former stations; and the future, in this respect, is dark. Measures have been taken by the Committee, to obtain, if practicable, a just compensation for the property of the Board destroyed by the Indians at the time of the Wailatpu massacre. The justice of the claim has been admitted by the Indian Department at Washington.

### CHOCTAWS.

WHERLOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, *Assistant Missionary*; Mrs. Harriet B. Wright, Mrs. Abigail Copeland, Mrs. Ann B. Dana, Misses Sarah Kor and Caroline Dickinson, *Teachers and Assistants*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; David H. Winship, *Steward of the Boarding-School*; Mrs. Sophia N. Byington, Mrs. Winship, Mrs. Laura T. Lathrop and Miss Elizabeth J. Hough, *Teachers and Assistants*.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Elijah S. Town, *Steward of the Boarding-School*; Mrs. Electa M. Kingsbury, Mrs. Emily C. Town, Misses Harriet Goulding and Hannah Bennett, *Teachers and Assistants*.

GOOD WATER.—Ebenezer Hotchkiss, *Missionary*; Mrs. Philena T. Hotchkiss, Misses Catharine E. Fay and Angeline Hosmer, *Teachers and Assistants*.

NORWALK.—Hornco W. Pitkin, *Teacher*; Misses Maria Colton, and Eunice Starr, *Assistants*.

MOUNT PLEASANT.—Charles Copeland, *Missionary*; Mrs. Cornelia L. Copeland.

OUT-STATIONS.—Mount Zion.—Pliny Fisk, *Native Preacher*.

Good Land.—Oliver P. Stark, *Licensed Preacher*; Mrs. Margaret W. Stark.

Absent.—Edwin Lathrop, *Assistant Missionary*; Mrs. Caroline C. F. Lathrop.

(6 stations and 2 out-stations; 5 missionaries, 1 licensed preacher, 6 male and 21 female assistant missionaries, 1 native preacher;—total, 34.)

Some changes have taken place in this mission. Miss H. N. Keyes, on account of impaired health, has left the service of the Board. She was a teacher in the seminary at Stockbridge, and Mrs. Lathrop has taken her place. Miss Juliet Slate, a teacher at Good Water, has been married, and is dismissed from her connection with the mission. Mrs. Hotchkiss has taken her place. Mr. Elijah Town and wife have joined the mission, and are located at Pine Ridge. Mr. and Mrs. Bissell were permitted, for

satisfactory reasons, to leave the mission with a view to return to Massachusetts. On their way, Mrs. Bissell was taken sick and died. Mr. Horace D. Smith, on his own request, has also left the mission. Mr. O. P. Stark and wife now occupy the out-station at Good Land.

This mission has been greatly blessed with the presence of the divine Spirit. One hundred and eighty-two persons have been added to the mission-churches, on profession of their faith. Their contributions to various benevolent objects have amounted to more than seven hundred dollars. The boarding-schools, containing two hundred and fifteen pupils, male and female, have been prosperous. There are some thirty Sabbath schools, many of them taught by natives.

Mr. Byington has revised the Choctaw Hymn-book, and added twenty-seven new hymns. He has also made some progress in translating the Psalms into Choctaw, and in revising the Choctaw Grammar.

Mr. Wright has been engaged in the translation of the historical parts of the Old Testament. Gallaudet's Sacred Biography, as far as the life of Moses, has been abridged and translated into Choctaw.

The prospects of the mission are, in general, favorable. But the missionaries speak of some discouraging things in respect to the Choctaw nation. There is not that energy and decision, in the execution of the laws, which there ought to be. There is also "a great lack of a disposition, on the part of youth leaving the seminaries, to engage vigorously in active labors. Agricultural and mechanical education is defective, and does by no means keep pace with literary education." This is a serious evil, the missionaries say, which demands immediate attention, and must be remedied in some way, if practicable, with very little delay.

#### CHEROKEES.

**DWIGHT.**—Daniel S. Buttrick, Worcester Willey, *Missionaries*; Jacob Hitchcock, Kellogg Day, *Assistant Missionaries*; Mrs. Nancy B. Hitchcock, Mrs. Mary L. Day; Misses Eliza Giddings and Julia S. Hitchcock, *Teachers*.—One native assistant.

**FAIRFIELD.**—Elihu Butler, M. D., *Missionary*; Mrs. Lucy A. Butler; Miss Esther Smith, *Teacher*.—One native assistant.

**PARK HILL.**—Samuel A. Worcester, *Missionary*; Mrs. Erminia N. Worcester.

**LEE'S CREEK.**—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney; Miss Esther Hoyt, *Native Teacher*.

**HONEY CREEK.**—John Hunt, *Native Preacher*.

(5 stations; 5 missionaries—one a physician, 2 native preachers, 2 male and 9 female assistant missionaries, 3 native assistants;—total, 21.)

This mission has been afflicted by the death of Mrs. Willey, on the 23d of September. Mr. Buttrick is still feeble, but able to preach a part of the time. Miss Worcester, having been married to Mr. William S. Robertson, missionary teacher in the Creek nation, has left the service of the Board, and is now in connection with the Presbyterian Board of Foreign Missions. Mr. Edwin Archer has been employed, the greater part of the time, in the printing establishment at Park Hill.

To the four mission churches ten persons have been added by profession. No church has yet been formed at the new station on Lee's Creek. The aggregate number of church members in the mission, is two hundred and nine. At the stations generally, there has been no marked change in the aspect of the congregations within the year; although recently there has been a greater degree of seriousness at Dwight, and four persons stand propounded for admission to the church. Some others are in an interesting state of mind.

The seminaries, and other schools, have enjoyed their usual prosperity. In one instance, the number of scholars has been diminished by the physical inability of the missionaries to take care of a greater number. Seven members of the seminary at Dwight have, it is hoped, passed from death unto life. Two young ladies have left the seminary within the year, to be employed as teachers, in different parts of the nation.

The printing done at the mission-press during the year, amounts to 1,354,000 pages. There is an eager demand for such books as have not been printed before.

The Cherokee nation is obviously making progress in knowledge and civilization. There are more than thirty schools to which Cherokee youth have access. Twenty-two of these are free public schools, supported by the nation. The progress of spiritual religion, the missionaries regard as less evident than that of education and civilization. Many things, however, tend to encourage hope.

#### DAKOTAS.

**LAC-QUI-PARLE.**—Stephen R. Riggs, Moses N. Adams, *Missionaries*; Jonas Pettijohn, *Farmer*; Mrs. M. A. C. Riggs, Mrs. Mary A. M. Adams, Mrs. F. H. Pettijohn; Miss Sarah Rankin, *Teacher*.

**TRAVERSE-DU-SIOW.**—Robert Hopkins, *Missionary*; A. G. Huggins, *Farmer and Teacher*; Mrs. A. J. Hopkins, Mrs. L. P. Huggins.

PRairieville.—S. W. Pond, *Missionary*; Mrs. G. E. Pond.

OAK GROVE.—G. H. Pond, *Missionary*; Mrs. S. P. Pond, Miss Sarah A. Willson, *Teacher*.

KAPOSIA.—Thomas S. Williamson, M. D., *Missionary and Physician*; Mrs. M. P. Williamson; Miss J. S. Williamson, *Teacher*.

RED WING.—Joseph W. Hancock, *Teacher*; Mrs. M. M. Hancock.

(5 stations; 6 missionaries, 3 male and 11 female assistant missionaries;—total, 30.)

Mr. and Mrs. Hopkins, with the approbation of the Committee, were absent from the mission from October till the first of May; during which time Mr. Hopkins superintended the printing of two elementary books in the Dakota language. On their return, they were accompanied by Miss Sarah A. Willson of Greenfield, Ohio, who is employed as a teacher at Oak Grove, and by Miss Sarah Rankin, a sister of Mrs. Adams. Mr. and Mrs. Potter and Miss Edwards have been transferred to the mission among the New York Indians.

There is preaching in the Dakota language, at Lac-qui-parle, Prairieville, Oak Grove, Kaposia, and a part of the time at Traverse des Sioux. The attendance has been rather greater than was reported the last year. Churches have been organized at Oak Grove and at Kaposia, and two native women have been added to the church at Lac-qui-parle. The whole number of members in the mission-churches, is sixty-three.

One hundred and forty-four pupils are connected with the mission schools, and their progress is thought to be greater than in former years.

Serious evils are connected with the distribution of the annuities by the United States Government; and the obstacles to missionary effort, among this people, are very numerous. The prospect is often dark, but the missionaries are not discouraged. They, as well as the Committee, still hope for a brighter day.

#### OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*; Charles Pulsifer, *Teacher*; Mrs. Betsey F. Hall, Mrs. Hannah Pulsifer; Henry Blatchford, *Native Catechist*.

RED RIVER.—Leonard B. Wheeler, *Missionary*; Mrs. Harriet W. Wheeler.

(2 stations; 2 missionaries, 1 male and 3 female assistant missionaries, 1 native catechist;—total, 7.)

No material change has occurred in the plans or labors of the missionaries at La Pointe and Red River. Mr. Charles Pulsifer and his wife arrived at La Pointe in November. Thirty-seven pupils have

attended his school. The absorbing subject with the Indians, at this time, is their removal farther west. They have disposed of their lands to the Government of the United States, but the order for their removal has come many years sooner than they expected, and has created considerable agitation among them. What influence their removal will have upon their condition, or the prospects of the mission, it is impossible to foresee. The missionaries intend to go with them to their new home, and on the whole, are inclined to think that their removal will concentrate them more, and render them more accessible to the means of instruction and improvement.

#### NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood; Miss Mary Jane Thayer, *Teacher*.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura M. Wright; two female teachers.

LOWER CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Cassandra H. Bliss; two female teachers.

ALLEGHANY.—William Hall, Joshua Potter, *Missionaries*; Mrs. Eneline G. Hall, Mrs. Potter; Miss Margaret N. Hall, Miss Jerusha Edwards, *Teachers*; James Pierce, *Native Helper*.

OUT-STATION.—Old Town.—Miss Sophia Mudgett, *Teacher*.

(4 stations and 1 out-station; 5 missionaries, 13 female assistant missionaries, 1 native helper;—total, 19.)

Mr. and Mrs. Potter and Miss Edwards, who labored for a time among the Dakotas, have been transferred to this mission and are stationed on the Alleghany Reservation. Their reception by the Indians was very cordial.

The general state of this field is much as it was a year ago. At Tuscarora there has been visible progress in the outward signs of civilization, but too little manifestation of spiritual or moral improvement. The political strife among the Senecas has been prolonged through the year. This, as a matter of course, has resulted in much evil. Still, there seems to have been a steady advance in general improvement; and, as a whole, the condition of the people, in respect to temporal things, was never better than at present. The intercourse of the missionaries with the professedly pagan portion of the people, has been of a more encouraging character than formerly.

The four mission churches have two hundred and forty-five members. None have been added during the year. The number of pupils in the several schools, male and female, is two hundred and



twenty-seven. The missionaries have hope that the Legislature of New York, at its next session, will make provision for the establishment of a boarding-school at Cattaraugus, at the expense of the State.

Last winter the mission was furnished with a medium printing press. Some small tracts have been printed, and one of the missionaries is engaged in the translation of the New Testament into Seneca, and hopes, with the divine blessing, to complete the Gospels and the Acts of the Apostles, during the current year.

#### ABENAKIS.

St. FRANCIS.—P. F. Osunkerrhine, *Native Preacher*.  
(1 station; 1 native preacher.)

The condition and prospects of this mission are much as they have been for several years past. The church, of which Mr. Osunkerrhine has the charge, numbers fifty-six members. Mr. Osunkerrhine has translated the first twelve chapters of Matthew into the native language, and intends to prosecute this work as he has opportunity.

#### SUMMARY.

The Board has twenty-four missions under its care, embracing one hundred and six stations and twenty-eight out-stations. In these missions are one hundred and fifty-eight ordained missionaries, and two licensed preachers. Nine of the ordained missionaries have also been educated in the healing art, and there are seven physicians who are not preachers. Of teachers, printers, etc. there are twenty-five; and of female assistant missionaries, two hundred and four. The whole number of the laborers, male and female, sent from this country and now living, is three hundred and ninety-six. The number is only thirty-one more, than it was ten years ago. The number sent out from the beginning, is nine hundred and sixty-two. Six native pastors, and twenty-two other native preachers, and ninety-four native

helpers, make the whole number of native assistants, not including schoolmasters and comparatively uneducated helpers, one hundred and twenty-two. The whole number of laborers now connected with the missions, foreign and native, who depend for their means of living and usefulness on the treasury of the Board, is FIVE HUNDRED AND EIGHTEEN.

The number of churches formed in the missions is eighty-five. These contain twenty-five thousand eight hundred and seventy-five members in regular standing. The admissions to the churches, by a profession of faith, during the year, were one thousand nine hundred and sixty-seven; which is seven hundred and eighty-two more than are reported to have been received into the Congregational churches of the State of Massachusetts, in the same space of time. In this connection it should be stated, that the contributions received by the Board from foreign lands, the amount of which is steadily increasing from year to year, was \$8,249 04; and a considerable portion of this came from these native mission-churches.

The seminaries for training native preachers and teachers, are seven in number, and contain three hundred and thirty nine pupils; and there are seven hundred and fifty-five pupils, male and female, in other boarding-schools. The number of children in free schools, is twenty-five thousand, five hundred and fifty-eight, more than half of whom are at the Sandwich Islands, and supported by the Hawaiian government.

Twelve printing establishments are in operation in as many of the missions, with seven type and stereotype foundries, and type for printing in nearly thirty languages. During the past year, 37,644,828 pages are reported to have been printed. This swells the amount of printing from the beginning, in all the missions, to 819,706,481 pages.

## INTELLIGENCE FROM THE MISSIONS.

## Canton.

## REPORT OF THE MISSION FOR 1849.

DR. BALL has forwarded a report of this mission for the year 1849, from which extracts will be given.

## Preaching.

In the early part of the year two services, in two different dialects, were held regularly on the Sabbath, at Dr. Ball's house; and there was also a preaching service three times a week, Sabbaths, Tuesdays and Thursdays, in front of the Hong. In March, the exorbitant demands of his landlord induced him to leave the house he had occupied. He removed, for a time, to a house rented by the missionaries of the Southern Baptist Board, the use of which was generously given him. At the same time much excitement existed in regard to the entering of the city by foreigners, and all the services except one at two o'clock on the Sabbath, were suspended. In June, Dr. Ball obtained part of a hong a few doors from the one he left in March, and the morning service was resumed. The congregation, he says, "is composed principally of the printers, domestics, our school and the day-school of the Baptist Board." The usual number is not mentioned.

## The School.

In regard to the school which is under his care Dr. Ball reports as follows:

One boy has been dismissed during the year for his continued bad conduct. Three of the boys who were first received into the school, having remained the period of time for which they were received, engaged in printing for the mission. After two or three months, the older one of the three left and went into the service of his brother, who is a ship-carpenter. The school now consists of fourteen boys, nine of whom are provided with their clothes and their bedding by the parents. When the school was first opened, it was difficult to obtain boys, the mission providing every thing. Parents preferred to send their boys to the schools where English as well as Chinese was taught, and provide their clothing for them, rather than to put them to the schools where their language only was taught, but clothing, food, &c. were provided by the missions. But now, boys

can be obtained with little or no difficulty, on the same terms on which they enter the other schools. The boys, on being received into school, are put to studying some primary Christian book, and generally one of the Gospels, and kept in them till they are able to read at morning and evening prayers. They then study their classics in connection with the Scriptures and Christian books. They have also lessons in geography, natural philosophy and astronomy. Small elementary books have been already prepared in these branches. All the boys have Sabbath lessons in various question books, which are heard after the afternoon service.

## Tract Distribution.

Several excursions, during the year, have been made beyond the city, for the purpose of distributing books. Mandarin traveling boats, trading and passenger boats, have been regularly visited. Those who have called for medicine, or to see the foreigners, have been furnished with books. Not a few, during the year, have called professedly for Christian books. In our walks, books have been very generally sought for, and the people have been kind and polite. In one of these excursions down the river I entered a pagoda. It stood apparently at a distance from any village. About the first thing that met my eye was a cock, as large as life, made probably of clay, with incense sticks and other offerings placed before him. This was the first instance in which I had seen the domestic fowl worshiped; in fact I had not known before that it was an object of worship among this people.

## Native Helpers.

Sheem Shoy has continued to manifest his usual zeal in making known the gospel to his countrymen. The Leó Chew meeting was held as usual in the house I occupied, in which he took a part, in connection with Lae Sun and myself. At the close of the year's rent of the house, the meetings were suspended for a few weeks, till the hong above referred to was rented. It has been kept up since by Sheem Shoy and Lae Sun. Sheem Shoy lives in the hong and conducts

morning and evening prayers with the printers. He has spent much time, during the week, in distributing books among his countrymen in and about the city, and has held meetings in two little hamlets east of the city,—one just outside of the suburbs, the other eight or nine miles distant,—once or twice a week for several months.

### *Chinese Printing.*

By the Chinese press under my care, there were printed from July 1st, 1848, to December 31st, 52,700 copies of tracts, numbering 669,900 Chinese pages; and from January 1st, 1849, to July 1st, there were printed 85,500 copies of tracts, numbering 1,299,400 Chinese pages. Of the Gospels and the Acts, during the same period of time, there have been printed 9,600 copies, containing 520,100 Chinese pages. The portions of Scripture have been principally given to those who have attended the meetings, each individual being furnished with a copy of the book from which the subject was selected, which, at the close of the service, he was allowed to take away with him. There have been printed for the Baptist mission in Hongkong, several thousand copies of tracts, and an edition of three thousand copies of Dean's Commentary on Matthew's gospel.

### *Use of Opium.*

The effects of the use of opium in China are in some measure understood by the Christian public; yet the probability seems to be that the present effects are far more fearful than has been supposed, while the evil is constantly extending, and is threatening to become, ere long, truly appalling. Dr. Ball dwells at length upon this subject.

Opium is becoming a very serious obstacle to the successful progress of the gospel. We do not know how far back into the country it has found its way, but there is reason to fear that it is well known, and used to a very great extent, along the sea-coast and up the large rivers. I am more and more convinced that we have as yet but a limited knowledge of the fearful ravages which this demon is making with the happiness, the property and the lives of the people. There is very good reason to believe that the smoking couch, (the Chinese recline when they smoke opium,) the pipe, and other smoking apparatus, are found in many of the trading houses and shops, and in the dwellings of the rich, and

indeed of all ranks. In other words, these things are becoming fashionable. There are, besides, multitudes of smoking shops, where the smokers meet by day and by night to refresh themselves with the fumes of this exhilarating, stupifying drug, to pass a merry hour, or to drown their sorrows and their cares in a profound stupor. If those who are engaged in producing and vending this destructive poison, and are making their thousands out of the lives and property of this unfortunate people, could pass through these streets, and see the withered, smoked, walking skeletons,—(the smoker never, I believe, becomes more fleshy by the use of the opium,)—if they could go to their dwellings, and see families wretched and beggared by drugged fathers and husbands; if they could see the multitudes who have lost house and home, dying in the streets, in the fields, on the banks of the river, without even a stranger to care for them while alive, and, when dead, left exposed to view till they become offensive masses, their souls would rise in indignation against a traffic so vile, so destructive to the lives, property and happiness of their fellow creatures. They would abominate it, and abandon it. The common feelings of humanity would prompt them to do it; for many, if not the majority, concerned in this trade, are men from the better walks of life, and by no means destitute of the common sympathies of our nature.

### *The Moral Weakness of the Victim.*

When it was ascertained that ardent spirit was killing annually, in the United States, thirty thousand persons, a universal cry was raised against the fell destroyer. Combinations were made of all classes, even of manufacturers and venders, to stay the progress of the evil, and rescue the deluded victims. But the Chinese have not the aid and influence of such efficient associates. The most of them do not see the evil, at least do not *feel* it, till it is too late to recover themselves. When the victim reaches the borders of the grave, completely prostrated, often without a *cash*, or any means to procure the drug to satisfy his raging appetite, he frequently desires, most sincerely, to reform; and if there were a specific for such persons, a remedy that would at once destroy the tormenting desire and relieve from the death-like debility that follows, when the regular use of the drug is omitted,

a Californian fortune could be easily realized. The applications for such a remedy during the year have been numerous. The smokers themselves have sought for it frequently. Fathers, mothers and wives have earnestly begged for it for their children and their husbands.

The smoker will profess any thing and do any thing to get his favorite drug. He will squander his patrimony and his own acquired earnings, will sell or pawn his own clothes and those of his family, will beg or steal, will sell his own children, and it is said his concubines and even his wife, to satisfy his appetite! Smokers are among the first to offer to assist the missionary and profess discipleship. Some, who think the distribution of books and the preaching of the doctrine is a kind of trade, that can be learned, and carried on too, by one about as well as another, without reference to religious character, apply for employment. I have had many such applications. Others, more shrewd, and perhaps understanding better what is required, offer themselves as inquirers, sincere seekers of the new religion, and eventually ask for admission to the church. Yearly experience and observation tell us the sad tale, that not a few have made a profession of religion who are and have been desperate opium smokers. One of the most animated, pointed speakers among the Chinese that I have heard, was, and is still, an opium smoker. He is now excluded from the church, and so have been several others. But there are yet those in connection with it whose appearance betrays the sad fact that they are addicted to the practice. It is not possible to tell when and how this evil is to be stayed. Arrangements have been made, as it appears, to increase the imports of the drug this year one-third above those of the preceding year. The consumers of it no doubt are on the increase. Tens of thousands may be cut off yearly and they will not be missed from the millions of China. The government itself is too weak to put a stop to the importation by enforcing legal enactments; and if it had strength, it would perhaps not be thought best to put it forth, in the face of such formidable power combined to carry on the trade.

The report closes with some very painful statements in regard to the custom of exposing the sick who are not expected to recover, and leaving them to die, without comforts, without care, and without a shelter, and then to be buried at public expense, or not buried at all.

### Madras.

LETTER FROM MR. WINSLOW, AUGUST 14, 1850.

#### *Admissions to the Church.*

On the 28th ultimo was our communion at Chintadrepettah, when I received to the church five members, two by letter from Jaffna, and three on profession of faith. The season was pleasant, and I trust profitable. A large congregation witnessed the admission, and the administration of the Lord's Supper. It is a great advance, in bringing Christianity before a people like the Hindoos, to be able not only to preach to them, but to celebrate the ordinances of the Lord's house in their presence. It is indeed a very different thing to preach to a quiet audience, in a place of worship, where the preaching is accompanied with singing and prayer, from what it is to preach to a noisy congregation of comers and goers, at the corner of a street. In fact most of our preaching at such places is only talking, for a short time, to such as can be persuaded to listen, while detained, it may be, from some business of which they are in pursuit. They stand and listen for a few minutes, attempt then, perhaps, to put in a word, and leave with a remark which sets other listeners to laughing. If some stay even through an address of half an hour, yet, as it may be almost or quite the first time they have had Christianity in any measure set before them, it should not be expected that they will get much proper idea of what is said. On the contrary, in a church, or regular place of worship, the audience stays through the whole service, and even heathen who have thus been present, are usually willing to come again. Thus they get line upon line and precept upon precept.

#### *Examination of Schools—Their Value.*

On the 24th, or the Wednesday before the communion, was the half yearly private examination of the schools at this station. In the English and vernacular grammar school, one hundred and sixty pupils were present. On the roll, there are now about two hundred and fifty, but the daily attendance will not average more than about one hundred and forty, divided into nine classes. The monitor class, and the first and second classes, are advanced in their Scripture studies,

and bore a good examination in the catechisms, Scripture history, and different historical and doctrinal parts of the Old Testament. They also appeared well in the elements of mathematics and physics, history, grammar, geography, and translating from the vernacular into English. Other classes, according to their standing, did well in Scripture studies as well as other lessons, and especially in mental arithmetic.

The school now costs, in all, about fifty dollars a month; and this is, I think, an outlay well made. It would be so were there much less prospect of actual conversions in the school than there is. The general influence of the school in spreading a knowledge of Christianity, its value in preparing the way of the Lord, is certainly not small. Nearly one hundred and fifty young persons are daily instructed in spiritual as well as secular knowledge, making the Bible a daily study, attending prayers at the opening of the school every morning, when the Scriptures are also read, and coming, on the Lord's day, to a Sabbath school and to church. Many of the pupils are well acquainted with all the leading truths of Christianity, and some are so far impressed in their hearts with these truths, that but for the loss of all things, which they must incur if they profess Christ, they would ask at once to be baptized in his name. One, who was formerly connected with the boarding-school here, is wishing baptism.

The native free schools for boys, and the girls' schools, were examined in the afternoon with much satisfaction. There were nearly two hundred boys from the four schools now connected with this station. Only a part of the girls were present, about sixty in number.

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LETTER FROM MR. H. M. SCUDDER,  
AUGUST 9, 1850.

*Arcot to be Occupied—Men called for.*

AT the annual meeting of the Madras mission in January, 1849, Mr. Dulles and Mr. Scudder were appointed to make an exploring tour in the direction of Arnee, with the view of selecting a station to be occupied in the country. They left Madras for this purpose in June, and took in their route four large towns, spending one day in Arcot, two in Arnee, six in Vandavasi, and two in Tiravator. Their conclusion was that Arcot should be taken as the first station; a conclusion in which the mission concurred, and Mr. Scudder

was appointed to that place. "Several weighty considerations," he says, "have induced me to postpone my departure till after the rains. The Lord willing, I expect to leave Madras for Arcot at the beginning of 1851."

The reasons for determining upon Arcot are as follows:

1. Arcot is seventy-one miles west from Madras, accessible in twelve hours by means of the transit, (which is equivalent to a stage-coach.) It is situated on the Palar river. New Arcot lies on the north side, and Old Arcot about three miles distant, on the south side of this river; each town containing about eleven thousand inhabitants.

2. It is the centre of a vast population. Three miles east of it is Wallajanuggur, containing a population of twenty-five thousand souls. Seventeen miles away is Arnee, with about ten thousand; and seventeen miles distant, in another direction, lies Vellore, with eighty thousand.

3. Wallajanuggur, which ought to be occupied in connection with Arcot, is on the great thoroughfare leading from the inland regions to Madras. A vast crowd of bandies and people move constantly by it, gathered from a thousand scattered points in the country, and emptying, in a compact stream, into Madras. This concentrated tide of course flows back again, to be distributed into its component rivulets. Hence it is a good post for the preaching of the gospel and the distribution of tracts.

4. Arcot is in the Tamil country, the language being Tamil, and yet it is near the confines of the Telugu land, the southern border of which stretches along parallel with the Palar river, a few miles north of it; say from twelve to twenty-five miles. As I know the Telugu language, this makes it a desirable place for me. In this connection I may be allowed to say, that missionaries who may be appointed to the Madras mission would do well, if they have the strength, to study Telugu as well as Tamil, whether they stay in the city itself or go to a country station; for not only do Madras and its vicinity afford large scope for its use, but the affinities of the two languages are so intimate, that a man will become a much better preacher in Tamil if he knows Telugu. Moreover, the Telugu, besides its possession of a character precisely equivalent in value to that of the Sanscrit, draws extensively from Sanscrit stores; so that a man who studies Telugu after he has learned Tamil, finds himself in the vestibule of that magnificent tongue, which, though dead,



is the sacred language of India. He thus naturally acquires the elements of a more popular and powerful address in the vernacular Tamil, and is aided in attaining a position of accurate scholarship in regard to it, while at the same time he is able to preach to thousands otherwise inaccessible, in the liquid accents of the Telugu, the most mellifluous of Indian tongues.

5. It is the spot that Rhenius and his coadjutors chose when they left Tinnevely, as the sphere of a new mission. They returned to Tinnevely, and of course left Arcot.

6. It is unoccupied. The great field in which Arcot stands as a central point, is open for the American Board. It should be immediately occupied by them, not with one man, sent out and left to put forth the few and feeble efforts that a single man can put forth, but thoroughly and vigorously, as the site of a new and large mission.

Mr. Scudder here speaks of a good mission-house and chapel, occupied a few years since by a missionary of the London Missionary Society, but now for sale, at Wallajanuggur, mentioned above. These buildings, he thinks, should be purchased, and a missionary sent to occupy them at once. Nor is this all. He calls in the name of the mission for still other laborers.

Another missionary should be placed with me at Arcot itself, another should be sent to reside at Arnee, and still another to erect the gospel standard at Vandavasi, which is a charming rural spot, with a simple country population, affording one of the most pleasing sites for immediate occupancy that I know of. The Board should at once send out four men to take up these stations. There are other places which I might specify where missionaries should be placed, but I mention now only these, because I think four men will be as many as you can send immediately. But this number—the maximum of our present hopes, but the minimum of our necessities—should be granted without delay. We hope the Prudential Committee will fairly look at this subject, and worthily weigh the call that God in his providence now makes on them, to stir themselves up to the possession of this wide field.

7. There was an objection to Arcot a few months ago, which is now removed. It was an important military post, and a large force was kept there. The influence exerted by such a body is generally detrimental to mission interests. Recently, however, Arcot has been

abandoned by the military, and probably forever. The removal of the injurious influences to which we have alluded, forms another link in the chain of providences, which indicate it as the duty of the American Board to arouse to the work of manning Arcot and the other places mentioned; not with a force of earthly soldiery, but with the warriors of that good Captain, our blessed Immanuel.

As other reasons for occupying Arcot at once, Mr. Scudder mentions that there are now many houses left untenanted by the departure of a large number of officers, so that buildings might be obtained at a reasonable rate; and the place is thought to present advantages for laboring among the natives in connection with the practice of medicine and surgery.

The letter, which is signed by Mr. Scudder, "in behalf of the mission," closes as follows:

And now, in earnest tones, with full hearts and outstretched hands, we ask and pray, that the Prudential Committee will send us, immediately, four men, and enable us to stretch out our lines into the country. We believe that the Lord calls upon you to reinforce us unhesitatingly and promptly, in order that we may go up and possess the land that he has thrown open.

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LETTER FROM MR. WHITING, JULY 23,  
1850.

#### *Visit to Hasbeiya.*

For some years past, the Christian public have felt much interest in the Protestant community at Hasbeiya; yet, for several months, but little has been said of that community in letters from the missionaries in Syria. During the last winter none of the members of the mission were able to visit that place. The two native deacons, however, spent each of them two months there, the expense of these visits being defrayed by the native church. These brethren had less satisfaction in their labors there than formerly. "There was no active persecution," says Mr. Whiting; "our friends were for the most part undisturbed by their enemies; but the very quietness and prosperity they enjoyed seemed to become a snare to them. Elated by their success in the attainment of religious freedom, they grew careless and worldly, and unhappy divisions sprang up among them." The efforts of the native brethren to heal these divisions were not successful; and their faithful instructions and reproofs were not, in all cases, well received.

At the general meeting of the mission in April last, it was judged best that one of the members of the mission should visit the place. Indeed the probability seems to be that the Protestant cause had suffered seriously already for want of such visits. Mr. Whiting was designated to the service, but illness and other causes prevented his going until the latter part of June. Accompanied by Elias Fuaz, one of the native deacons, he left Abeih, June 25, going by way of Bhamdân and Barûk, not the most direct route but the one most favorable to his state of health. At Bhamdân they were joined by Mr. Williams, and reached Hasbeiya on Saturday, June 29th. The account of the visit and its results, will be given as furnished by Mr. Whiting.

### *Unhappy Divisions.*

The little Protestant community, who used to meet us with united and warm greetings, as with the heart of one man, we now found divided into two parties, who for many weeks had not worshipped together. Heretofore, in the intervals when no missionary or native teacher was with them, they have been accustomed to meet for social worship on the Sabbath, and often on other days, the service being conducted by K. M., the school-master; who is, as we think, a pious man, and competent to lead in religious worship to edification. This arrangement was made by our advice, and for a long time it seemed satisfactory to all. But during the last winter, our deacons above-mentioned discovered in several individuals a spirit of envy and dislike towards K. M., and an unwillingness to attend religious services conducted by him. Some two or three months ago, the most prominent and wealthy man among them withdrew from the meeting and set up one in his own house, taking with him his own family, his son-in-law, and a few other persons who are under his influence. On our inquiring into the cause of this separation, some trivial reasons were assigned; but it was plain to us that the real difficulty was a personal hatred towards K. M., the teacher, and also towards K. K., another member of the church; and that the whole arose, not so much from any thing these two brethren had done, as from pure envy on the part of the others. Some few of our people, unwilling to join these disaffected ones, or to displease them by continuing to meet with K. M. in the old place, stood aloof from both parties. Thus the regular congregation was reduced to a mere handful, consisting of K. M., K. K. and their

families, together with a few other individuals.

On our arrival, all returned and attended worship with us at the original place. The number usually present on the Sabbath was from twenty-five to thirty adults, and ten or twelve children. But while outwardly united in the act of worship, we could not but perceive, that in feeling, our little flock were sadly divided; and that few of them could be in a state of mind to worship God acceptably, or to be profited by the instruction that was given.

### *Efforts to Restore Harmony.*

Our efforts were therefore early and earnestly directed to the investigation and healing of these divisions. We visited all the families, and conversed privately with each individual we could gain access to; especially, and repeatedly, with the men who had been chiefly active in the separation. Still oftener did we converse with our two church members, setting before them the peculiar obligation resting upon them, entreating them to pursue a kind and conciliatory course towards others, and to strive and pray against every thing, in word or deed, that was either wrong in itself, or might bring reproach upon the Christian name. It was pleasing to see that they felt their responsibilities; and that though deeply grieved, they seemed to cherish no unkind feelings towards those who had injured them. With respect to the others, our efforts to restore peace were attended with but partial success. There were three or four men whose hostility towards K. M. and K. K. seemed irreconcilable. We could not discover in these two any bitterness of feeling towards them; nor in all our inquiries and conversation did we see or hear anything to shake our confidence in them as Christian men. This was the more gratifying, as both of them are members of the church—the only members we have residing in Hasbeiya. (There is another living in a neighboring village, of whom and of a visit to his village, I shall have something to say.)

The chief grounds of complaint against these two men were, first, their having disapproved of certain schemes which were thought by the others to be for the advantage of the Protestant cause, but which in fact had in them more of worldly than of spiritual elements; and secondly, that K. M. alone had hitherto had (though without having sought them)

the office of schoolmaster and its emoluments, which some of them coveted for themselves. Perhaps also the fact that K. M. and K. K. are both members of the church, while they are not, although they have been candidates, has had something to do in stirring up the spirit of envy, so natural to the human heart. We endeavored to turn away their attention from all these matters about which they were contending, to things of more importance. We continued to reprove, instruct and exhort, publicly and from house to house, urging upon every man's conscience the high claims of the law of God, and the gracious invitations of the gospel. We labored to show them—and in this at least, I think with some success—that the spirit exhibited by them was not the Christian spirit, and that without obeying the commands of Christ, and especially the great law of love, they could not be his disciples.

#### *A Child Baptized.*

On Sabbath morning, July 14, I baptized the infant child of K. M., the schoolmaster, after a full explanation of the nature and design of the ordinance, and of the obligations and privileges of Christian parents. Some remarks were made also respecting the difference between the baptism with water and the baptism with the Holy Spirit; urging the necessity of the latter, and the encouragement to seek it drawn from the promises of God to believers and their children. It was an occasion of much interest. Many present had never before seen the ordinance administered except in the formal, irreverent, yet superstitious manner that prevails in the oriental Churches. We had some apprehensions that the baptism of this child might tend to increase, in some minds, the bad feeling that existed towards K. M., more especially as there were others, not members of the Church, who wished their children baptized. K. M. himself would have been willing to waive, for the present, his privilege as a Christian parent, rather than be the occasion of further irritating the minds of others. But we saw no good reason for postponing the baptism.

#### *Discourse on the Law of Mutual Love—Its Effects.*

In the afternoon of this day, I addressed the people from 1st John iv. 10, 11, on the love of God to men in sending his son; and their obligation thence arising,

to love one another. In the course of my remarks, I took occasion to refer, very directly, to the unhappy state of feeling that existed among them, and endeavored to exhibit, with great plainness, the law of mutual love, as the eternal and unchangeable law of Christ's house, insisting that they who walk not according to this law are not his disciples; and solemnly warning all present against the violation of this law of Christ, by doing, speaking or wishing ill to his people, on pain of his high displeasure. These warnings had some reference to certain hard speeches, and threats of violence, which some of them had made use of. Mr. Williams added some solemn remarks on the same topics. We then dismissed the congregation, apparently a good deal impressed by the plain truths they had heard.

In the evening, S. B., the leading man of the disaffected party, who had himself stormed and threatened most violently, came and requested a private interview with us. He said, with a subdued tone, "My conscience is troubled; the truth delivered to-day was all for me; I took all of it to myself. I have sinned greatly against God and against the brethren; I have no rest, day or night. What can I do?" We told him that if he was sensible he had "sinned greatly," as we certainly thought he had, his course was plain, namely, to repent, confess his sin and forsake it. Having understood that we were expecting to leave town the next day, he requested that before leaving we would call the friends together, that he might make some acknowledgment before them, and that these divisions might be healed. Notice was given accordingly, and on Monday morning at an early hour, nearly all our people, men and women, came together. After prayer, and some words of exhortation from deacon Elias and myself, S. B. rose and confessed that he had been sinning grievously against God and against the Church, and he begged that those whom he had wronged would forgive him. He then walked to K. K. and K. M., embraced them both and asked their forgiveness. They in turn acknowledged their own faults, asking forgiveness of those against whom they might have trespassed, and assuring S. B. that they cherished no resentment or unkind feelings towards him or any other person in the congregation.

Mr. Whiting remarks that the confession of S. B. was very well so far as it went, but would

have been more satisfactory if he had gone more into particulars. "Our satisfaction would have been greater too," he says, "if we had not repeatedly heard him make similar confessions and then soon return to the very same sins."

### *The School.*

Of this Mr. Whiting gives, as will be seen, a very good account.

The School in Hasbeiya, taught by our friend K. M., we found in a very gratifying condition. It is decidedly the best of all our common schools in Syria. The number of pupils is about forty, and they are of all sects, Greeks, Protestants, Maronites, Papal Greeks, Druzes, Jews, and Mohammedans. We often visited and examined this school, with great satisfaction. While some, from whom better things should have been expected, were assailing the character of this worthy brother and trying to break up his school, it was very pleasing to see the unequivocal proofs of his fidelity and success in teaching, as shown by the proficiency and the good conduct of his pupils. It is a thoroughly evangelical Christian school. There is but one system of instruction and one set of books for all. The books used are the Bible and the other excellent books issued by our press at Beirut. The amount of religious knowledge which these children are acquiring is very considerable; and what is particularly pleasing, it is acquired by children of all the religious denominations in the place alike. We were delighted, one day, to see a bright Mohammedan boy, a son of one of the Emirs, stand up and lead the whole school in repeating, very distinctly and accurately, the Ten Commandments and the Lord's Prayer; all the rest, both great and small, joining in with him. This is a daily exercise at the closing of the school.

### *Cases of Interest at Rasheia el-Fakhr.*

On Monday, July 25, they rode about two hours in a southerly direction to the village above named, (Rasheia of the Pottery,) so called because nearly all the inhabitants are potters, and to distinguish it from a larger town, of the same name, six or eight miles north of Hasbeiya. The village is spoken of as beautifully situated on a range of hills, commanding an extensive prospect and enjoying cool and refreshing breezes.

We were welcomed in the most hospitable manner, first by E. Y., a member of our native church residing here, and

then by many of the villagers, most of whom were entire strangers to us. We pitched our tent under the shade of an olive tree, where numbers came to see us, of men and boys, with whom we had much conversation nearly the whole afternoon. Also at evening some ten or fifteen came to our tent. At the time for our evening worship we invited them to remain and unite with us, which they did. After worship they sat down near the tent, and we again conversed with them on the things of the gospel until a late hour.

There are two men in the village besides our native brother E. Y., who are known as Protestants. One of these, G. E., left the Greek church, and declared himself a Protestant, about a year ago. He has been much persecuted on account of his religion, and was once cruelly bastinadoed and thrown into prison, by one of the sons of the Emir at Hasbeiya. He says the stripes and imprisonment, though they made him lame and confined him to his house and his bed a long time, have done him good and made him feel more compassion for the poor deluded men who were the cause of them. By the assistance of the brother just mentioned he has learned to read, and says he has great comfort in reading the word of God. When E. Y. is here, he is accustomed, on the Lord's day, to unite with this man and one or two others in reading the Scriptures and prayer. When he is not here, G. E. often goes to spend the Sabbath with our friends in Hasbeiya.

M., the other Protestant referred to, has but recently declared himself. E. Y. seems to have labored with great interest and zeal in teaching this man the truth of the gospel. By special invitation, I visited his house in the evening, and at his request expounded a portion of Scripture and prayed. His wife and a few neighbors were present. All were attentive, but M. himself listened with very deep interest. K. K., our ardent brother from Hasbeiya, who was with me, was greatly delighted with the interest this man showed in hearing the word of God.

After this visit I went to the house of G. E., and presently E. Y. and his friend M., whose house we had just left, came in. The latter again listened with intense interest to the precious truths of the gospel. I then returned to the tent, and found that many had been there to see me and hoping to attend our evening worship, but that after waiting long they

had left. Hearing that they were still sitting in a neighboring house, I went in with E. G. and M., and spent fifteen or twenty minutes in talking with them of the way of salvation. Thus the whole evening, and most of the day, was delightfully spent in preaching Christ crucified as the sinner's only hope, and rarely have I seen more earnest attention to the truth. May the Lord bless his word to the saving of precious souls.

On the following morning they were designing to visit one or two other villages in the vicinity, but one of the company being taken ill, they found it necessary to return at once to Hasbeiya. The next day they commenced their journey homeward, and reached Abeih Saturday, July 20th. Mr. Whiting closes his letter as follows:

Although the visit to Hasbeiya has been less satisfactory than some former ones, as it respects the little Protestant community already gathered there, still our opinion remains unchanged, that there is in Hasbeiya and the neighboring villages, a wide and open field for missionary labor, and that it is, on the whole, as promising a field as any other in this part of the country. We wish that a station could be established there without delay.

### ERZURUM.

#### TOUR OF MR. BLISS TO DIARBKIR.

Is a communication dated September 5th, Mr. Bliss furnishes an exceedingly interesting account of a tour which he made in June and July last, to Diarbekir. The communication is one of the most instructive and important as well as interesting, which has been received of late from that portion of the Armenian field. Extensive extracts will be given, but large portions must be omitted for want of room. The region traversed is exhibited on the accompanying map, which was furnished by Mr. Peabody. It is in the south part of Armenia and the north part of Mesopotamia, watered by the head branches of the rivers Euphrates and Tigris.

Mr. Bliss left Erzurum on the 30th of May, accompanied by the Protestant vartabed from Geghi, (of whom mention has been several times made in the Herald) by his servant and a cavass. Taking a cavass, he says, was contrary to his feelings; but it was strongly urged by Mr. Brant, the English Consul, and remembering the insolent treatment Mr. Peabody had received in Geghi some months before, he agreed with others that it was best, and "concluded to take him, intending to send him back after visiting Geghi."

The presence of this officer was found to be of service in several instances. An account of Mr. Peabody's tour, which is frequently referred to, will be found in the Herald for April last, pp. 126-129. The company reached Melikean, a village in the province of Geghi, about eighteen hours from Erzurum, on the 1st of June.

#### Reception at Melikean—Hohannes.

During the day we had been much in secret and social prayer, that the Holy Spirit might go before us to this village, and open a door of access to its inhabitants; and we were scarcely seated in our humble apartment, when many of the villagers gathered around and bade us welcome. A lively conversation sprung up upon the truths of the gospel, and we were both surprised and delighted to see the interest manifested. Our room was crowded until near midnight. Before leaving, the priest, in behalf of the people of this and several other villages, besought the vartabed to return to them and become their instructor. To this he replied, "I will come willingly whenever you are ready not only to be instructed in, but to live according to the gospel, and forsake the errors of your church."

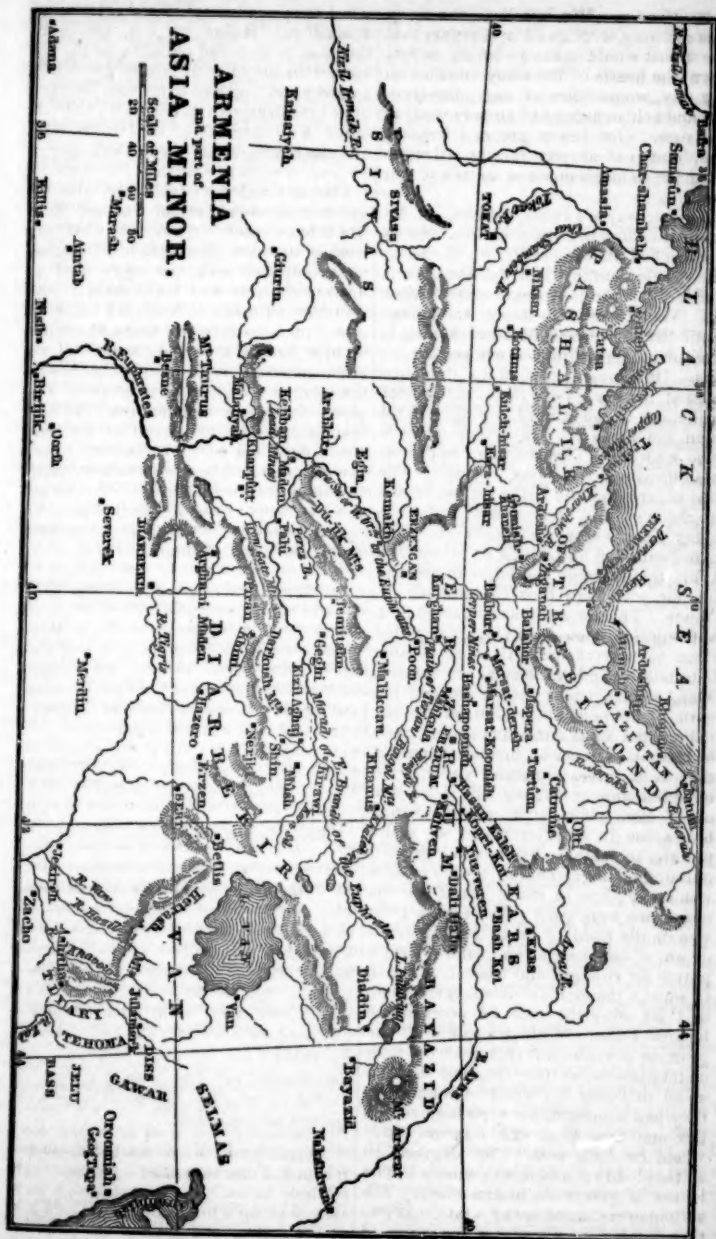
Hohannes, the decidedly evangelical brother who manifested so much zeal and interest on the occasion of Mr. Peabody's visit last autumn, was one of the first to come to us. He is a very sensible man, his inquiries indicating much maturity of thought as well as correctness of evangelical sentiment.

On the Sabbath, June 2d, "Hohannes came again, seeking us alone, that he might disclose his feelings with more freedom, unite with us in prayer, and obtain instruction suited to his wants." His case is spoken of as most interesting, his whole appearance strengthening the hope that a work of grace has been begun in his heart. He proclaims the truth with boldness and ability, and is doing a good work in the village, especially among young men, several of whom visit his house nearly every night. In the afternoon they had a prayer-meeting, and both then and in the evening had the opportunity to press the truth upon the attention of some who seemed much interested.

#### Hatred and Opposition Changed to Kindness.

The narrative below is full of interest and meaning. The people had been indulously taught to hate the Protestants as *infidels*, but found them no infidels. The Spirit of the Lord prepared the way, and a soft answer turned away wrath.





3. *Monday.* We left Melikean early this morning, with an earnest prayer that the Spirit would again go before us and open the hearts of the many enemies on our way, whose voice of angry threatening and bold defiance had already reached our ears. Our hearts groaned beneath the burden of anxiety for the salvation of those so much opposed to us and our work.

On our way we came to Shen, an Armenian village of twenty houses. As we approached it, the clouds, which during the whole morning had betokened rain, suddenly broke in a heavy shower upon us. We proposed to stop at the village until the shower should pass, hoping to find some opportunity to witness for Jesus. Our cavass applied to the chief man of the place for a room, but as soon as he saw us, he refused, saying, "What men are these?" He evidently knew who we were. The cavass insisted upon his furnishing us a room, saying that he had orders from the Pasha that we should be received and treated with respect in every place where we should go. The man continued obstinately to refuse, and I felt that it would be better to proceed on our way than thus to force an entrance. The cavass, however, stood firm, and working upon their fears, compelled them to receive us. All was enmity, loud talking and mockery as we entered. Men, women and children heaped the most opprobrious epithets upon us, and imprecated upon our heads the bitterest of curses. Of our brother, the vartabed, they said, "He is Satan; we will not have him among us; we will drive him out;" and added, "if we could find him alone in a secret place, we would put him to death." There was a general outburst of angry feeling as this remark was made; but in the midst of all this uproar we were quite calm, for our trust was in the Lord of hosts, and from the depth of our hearts we poured forth a prayer for strength and wisdom to speak in such a manner as to convince them that we were the true followers of the humble Jesus. We did speak, and the greatest surprise was pictured on their countenances, as they learned that instead of being the worst of infidels, as they had supposed, we were believers in the one true God and "Jesus Christ whom he hath sent." By degrees all softened down and spoke kindly. The heaven of gentleness had its effect. The soft answer turned away wrath. When they had become thus calm, we answered their many questions, and thereby dissi-

pated the prejudices they had entertained against us. Before we left, nearly all the men, women and children in the village, with one of their priests, previously a most bitter opposer, came and listened to our remarks, as I in one room, the vartabed in another, my servant on the roof, and the cavass in the yard, Turk though he was, sought to convince our respective hearers that the gospel was with us, and that those only who live according to it would be saved. Toward the last they treated us with great respect, bringing us bread, yoghoort, and eggs fried in butter; the very best they, in their poverty, could furnish. When we left, after a stay of more than two hours, the priest went before us, a mark of honor they are accustomed to pay to their vartabeds on occasion of a visit to their village. The place being at a distance from the road usually traveled, its inhabitants had probably never seen a Frank before. They seemed as wild and savage as the Koords by whom they were surrounded. I shall not soon forget how their fierce Koordish-looking eyes flashed with anger at first, and beamed with kindness at last.

Proceeding on their way and passing a large village of Koords, at about two o'clock, P. M., they came to Arintz, an Armenian village of fifteen houses. Here they expected opposition, but were received with kindness, and had many calls and much opportunity to read the gospel and explain its doctrines to interested listeners. "One aged man, who had been blind for six or eight years, was with us nearly the whole of the time,—the last to leave us at night and the first to grope his way to us in the morning."

#### *Reception at Temchran—Melchon.*

In the morning, June 4th, the company started for Temchran, the seat of the Bey of Geghi. They took the shortest route, over a rough and snowy mountain called Sheiton, and were soon in the midst of snow, cold and wind, with their path entirely filled and not discernible. After some hesitation they decided to attempt a direct descent into the valley, where, far in the distance, they could see their road. The descent was accomplished "after many slips and strains, and some bruises," and about noon they came to a Turkish village, where they rested under a tree and took some refreshment.

About two P. M. we started again and reached Temchran after a pleasant ride of three hours. We despatched a messenger at once to the Bey, to inform him of our arrival and present our letters of protection from the Pasha of Erzurum.

The chief Armenian of the village was immediately ordered to prepare accommodations for us, which he at first refused. The Bey however insisted, and we were reluctantly received.

Our room, entirely separate from those occupied by the family, was scarcely ready before the people began to flock to us, giving us a most cordial welcome, and we soon had an audience of earnest hearers. Much as we had felt encouraged by what the Lord had done for us in the other places, we had not dared to hope for this. You will remember that only a very few individuals had the boldness to visit Mr. Peabody in November last.

Melchon, the vartabed's friend, of whom Mr. Peabody entertained the hope that he was a true Christian, although at that time, from considerations of prudence, he did not come openly to his room, came with the utmost boldness and talked as if one of us. Indeed he is called *our man*. Our room remained thus crowded until after nine in the evening. As many as thirty persons were with us most of the time. Not a word of opposition escaped the lips of an individual, but on the contrary, the most eager attention was given to every word spoken. Melchon left with the others, but soon after returned alone, for a private interview, and remained until after midnight. He manifested a very earnest desire for spiritual instruction, devouring, with the greatest avidity, every word of advice he received. It was with great difficulty that I refrained from tears, when I saw his eagerness to know the will of God, and how he could best perform it. He is very active in disseminating a knowledge of the Scriptures among his friends and enemies even. He remarked that he had held personal religious conversation with every man, young and old, in his village, and with multitudes from other places. Every Sabbath he meets all who are willing to come either to his house or the school-room, and instructs them in the truths of the gospel. His appearance is that of one who is much in prayer and faithfully investigates the Scriptures, that he may be able to explain to others the way of salvation as well as walk in it himself.

We asked him about his relation to the church. He replied, "I shall probably sooner or later be cut off, but wish to remain as long as I can, for the benefit of the many who come to me for spiritual instruction; but when separation comes, I hope, by the grace of God, to be able

to endure all for Christ." He added, that his wife and little girls also were ready, by the aid of the Spirit, to stand firm with him even unto death.

On Wednesday, June 5th, they were called upon by the banker of the Bey, and by several of the most wealthy and influential Armenians from some other villages, who, says Mr. Bliss, "when alone with us, expressed themselves fully persuaded of the truth of the gospel, and appeared to feel a real interest in our work," though they opposed in the presence of others, not wishing to be considered as favoring the "new way."

### Proceedings against Melchon.

Melchon came several times. He is still teacher of the school in this village, having about twenty boys under his care, besides his two eldest girls, whom he has recently taken into the school, an example many other parents are desirous to follow. Teaching girls to read is a thing altogether unknown in this region, much more sending them to a public school. About ten o'clock, P. M., this brother again came, impelled by a strong desire to become better acquainted with the vital doctrines of our faith. After a conversation of an hour or more, he proposed taking the vartabed to his house, and thus giving me an opportunity to sleep. I was very weary and consented. They went to the door and saw men walking to and fro, as if waiting for some one. Our brother did not wish his enemies to know that the vartabed visited his house, lest his influence in favor of the gospel in the village should be thereby weakened. They therefore shut the door and remained half an hour longer, when he again looked out, and perceiving that the same men still lingered near, surmised the whole. They had been to his house, and finding that he was not there, were watching to entrap him on his return, that they might accuse him of coming to us secretly. Our brother waited a little longer. There was a noise of footsteps approaching the house. Suddenly our door was opened with violence, and a man entered with a light in his hand, and asked, "Is there a water-pail here?" "Yes," replied Melchon, "I am the water-pail you seek." Bidding us "good night," he immediately went boldly out among them and reproved them for their impudence. We saw him no more that night.

6. Early this morning the priest, who instigated the proceeding of last night,

went to a neighboring monastery to enter a complaint against Melchon. In the mean time there was considerable excitement in the village, and quite a gathering near our house; some favoring our brother, and some inclined to oppose. Melchon spoke and told them that he knew what kind of men we were, and what kind of doctrines we preached; that he had investigated them and found them in accordance with the gospel that was read every day in their churches. "Besides this," he continued, "the vartabed is my friend. I have a right to visit a Turk who is my friend, and I have a right to visit a Protestant who is my friend, and I shall go and see this friend whenever I wish, be it by day or night." Every one appeared to yield to his reasoning.

About 9 A. M. the priest returned from the monastery, bringing one of the vartabeds with him. A council was held in a house adjoining ours. Melchon was summoned, and questioned in regard to his coming to our room the evening previous. He told them that he was in the school all day and was unable to see his friend as much as he wished during the day, and so he visited him at night. He said, moreover, that he had no intention of leaving the nation; but if they wished they might excommunicate and anathematize, and thus force him from them. He was ready even for that. Our brother would probably long ere this have been cursed, and cut off from the old church, had not the vartabed of Mûsh expressed a favorable opinion of him, and rebuked the vartabeds of Geghi for their harsh treatment. Priestly enmity in exciting the people against him, may yet do the work, however, in which the vartabeds have failed.

#### *Opposition—Anathema upon Visitors.*

In the afternoon, several influential Armenians, from this and other villages, opposed to our work, called with their vartabed upon the Bey, and requested him to drive us from the village; but the Bey, angry at their impertinent remarks, sent them from his presence, saying that we had a right to go where we pleased and stay as long as we wished. Foiled in this effort, the vartabed, at evening prayers, pronounced an anathema upon all who should come to us; and in the evening but two or three came, and they most secretly.

7. In consequence of the anathema of yesterday only a few visited us.

The banker of the Bey and two other prominent men came. We asked them if they were not afraid of the anathema. "Afraid!" they exclaimed, "What can the curse of such a man do? Our vartabeds are the vilest of the vile." They appeared quite indignant that the vartabed should have resorted to such a measure. We took the opportunity to make a few remarks upon the words of Paul, "If any man love not the Lord Jesus Christ, let him be anathema, maranatha."

The excitement against Melchon had become so great that he thought it prudent not to visit Mr Bliss, lest he should come under the ban of the church, and thus be debarred from farther intercourse with the many whom he was instructing. On Saturday, the 8th, in view of the existing excitement, Mr. Bliss thought it best to leave Temchran for a time. "We had every evidence," he says, "which we could desire, that the Holy Spirit was present in a special manner. More than seventy men, besides many boys, had visited us and given earnest heed to the messages of mercy; eight or ten interesting young men, and several who were quite advanced, seemed near the kingdom of God." They very much wished, therefore, to remain, but thought it best to leave, and accordingly started about noon.

#### *Kasabah—Opposition Restrained.*

We arrived at the Kasabah between three and four o'clock. You will remember how the hostility of the people broke forth against Mr. Peabody on his last visit—that he was refused a room, and was not even allowed to stop in the Armenian part of the town. Exulting in their supposed victory, the hostile Armenians had sent, even to Erzurum, their threat, that if we visited the place again we should not be allowed even to enter the town. We did enter, however, and that without the least opposition or appearance of excitement. The Bey, acting upon the order he had received from the Pasha, had previously sent word, that whoever treated us with the least disrespect should be bound and sent to Erzurum, and imprisoned there. Our host, the same individual who refused to provide a room for Mr. Peabody, even if he had a hundred unoccupied, and any number of orders from the Pasha, received us with every appearance of respect, and provided an abundant supply for our wants. Our servant, even, went through the market without being insulted, not a voice being raised against him, nor a look of anger seen.

The anathema prevented intercourse with the people, and even kept the two or three who they hoped were Christians from visiting them. The family where they stopped listened respectfully when they read the gospel, but manifested no such delight, and eagerness to grasp the truth, as they had seen in other places. The vartabed went to pass the night at the house of his brother, who had been interested, apparently, in the truth, but now appeared rather cold. They had a quiet Sabbath, and an Armenian muleteer, regardless of the anathema, came to inquire respecting their doctrines.

In the evening the vartabed went again to the house of his brother, and found there two of the weak brethren. One, the son of the most wealthy Armenian in the province of Geghi, a bitter enemy of the Protestants, was deeply anxious as to what he should do. He has a large family, and doing no business of his own, is entirely dependent upon his father for support. He said that he was ready to declare himself a Protestant, but the moment he should do so, his obstinate father would disinherit him, adding, "If I was alone it would matter little, but what would my poor family do?" He reads all our books and boldly asserts the claims of the gospel on men as the rule of life. Sarkis, the other brother, is bolder in dispute, but less meek, and gives less evidence of a change of heart.

Monday, the 18th, they left Kasabah for Diarbekir and reached Palu on the morning of the 12th, and about eleven o'clock, called, at his invitation, upon Reschid Pasha, Commander in Chief of the Turkish forces in that region for subduing the Koords. He received them very kindly, aided them in procuring horses to proceed on their way, and insisted upon furnishing them with two cavasses for their protection. At about four, P. M. they left Palu, and arrived at Madden about the same hour the next day. The heat was extremely oppressive, and Mr. Bliss suffered much from headache. They took lodgings at a coffee shop.

#### *Interesting Case of an Ishkhan of Arabkir.*

About sundown, a well-dressed man, of gentlemanly bearing, entered our room. He soon made himself known as an Ishkhan of Arabkir, now resident in this vicinity, in the employ of the Turkish government. His history, as he himself related it to us, was quite interesting. When Dr. Smith of Aintab visited Arabkir in 1847, this man and the vartabed

used all their influence against him, and succeeded in driving him out of the house he had secured. Through his instrumentality, also, a curse was pronounced upon all who should visit the house of Dr. Smith. Afterward this same individual said to himself, "I have been in the employ of the Turks for many years, and notwithstanding all their efforts, they have not succeeded in convincing me that their religion is true. What harm can result from a short conversation with this Protestant preacher?"

He went, passed an hour or more in the Doctor's company, and received, as answers to most of his questions, texts of Scripture. The truth had effect upon his mind, notwithstanding his efforts to resist it. He was compelled to assent, mentally at least, to the correctness of Protestant doctrines. He almost immediately obtained our books, has read, and is still reading them, and already has enemies in Arabkir for the bold stand he has taken against many errors in their church. He wishes to obtain a Protestant teacher for his children. He said, "My heart is hard, and I have little hope of ever becoming a Christian myself, but I wish my children to be taught the gospel, and thus perhaps the Lord may bring others, myself even, into the way of life." On leaving, he gave us a very cordial invitation to visit Arabkir this fall, and take up our lodgings while there at his house. His case is deeply interesting and painful.

#### *Arrival at Diarbekir.*

They left Madden early on Friday, and at Arghani, very happily succeeded in finding a muleteer who would take them over the scorching plain of Diarbekir by night. Traveling all night, they reached Diarbekir about 10 o'clock, A. M., on Saturday, June 15th, and before noon were quietly settled in the house Mr. Schneider had secured as a place of worship for the Protestants. The Aintab brother, whom Mr. Schneider had left in charge of the work there, soon came, with several of the brethren, and gave them a most hearty welcome. Within an hour after their arrival, two of the Protestant brethren were summoned before the Pasha to answer to complaints made against them by the Armenian vartabed.

In about an hour and a half they returned. Their opposers had not been able to substantiate their charges, and the Pasha, uninfluenced by their bribes and inclined to do justice, plainly told the vartabed that he was in the wrong, and advised him to keep quiet and enter



no more complaints against the Protestants.

Towards evening sixteen brethren, ten Assyrians and six Armenians, assembled for a prayer-meeting. They had not received our letters mentioning our intention to visit them, and they appeared overjoyed to see us. But the poor Assyrians were sorely disappointed when they found that I was unable to talk with them in Turkish.

16. *Sabbath.* The sun had just risen when our brethren began to assemble for divine service, and it was after nine o'clock before we had opportunity to take any refreshment. During the service the Armenians were moved to tears, while the Assyrians, wondering what it was that made their brethren weep, strove to understand what I was saying from my gestures and looks, and what little Armenian they knew. About eleven they came again, and as some of them expected to be summoned the same day before the Pasha to answer to the accusations of their enemies, we spent a little season in prayer and conversation upon the importance of entire confidence in God, in times of trial and persecution. The brethren appeared deeply impressed, and the tears that flowed down their cheeks, with their frequent sighs, affected me so much that it was with difficulty I continued my remarks.

On the 17th they called upon the Pasha. He received them with much politeness and said his desire was to act impartially and to protect the Protestants in their rights. In the afternoon several of the brethren were again taken before the Pasha, accused of gross misconduct, but he decided in their favor.

#### *Effort to Expel the Aintab Brother, and to Exile Hohannes.*

18. Early this morning, the vartabed called his priests and Ishkhans to council for one desperate effort to expel the Aintab brother from the city, and exile Hohannes, another brother. Each priest and Ishkhan was questioned as to whom he knew that had influence with the Pasha, and was sent to that individual to gain him over to their side, either by bribes or earnest petition. One was sent to the chief cavass and gained him; another to another influential Turk, and so on. The plot was well laid and all seemed to work well. The vartabed and a large train of attendants were early in waiting upon the Pasha. The first they did was to accuse the bold brother Ho-

hannes of blasphemy against their religion, i. e. their pictures, and other impudent conduct. After this accusation was presented Hohannes was ordered to be immediately brought. The cavasses, eager for a good present from the vartabed, hurried to the shop of our poor brother, seized him and bore him in triumph to the palace. The Armenians cursed and hooted at him all the way, but he was firm, and by the kindness and compassion of one of the cavasses, succeeded in finding a boy to run and tell us of his condition.

The boy came at his topmost speed, and with much consternation said that one of the Protestants was seized, and that if we did not hasten to his assistance they would bastinado him. I was alone with our vartabed, whom I despatched at once to the palace, while I hastened to the throne of grace.

Those two hours were to me hours of terrible suspense, and at the same time of wrestling with God for our poor brethren, that they might not be left in the hands of enemies bent on their destruction. The Lord did not leave them, but was with them, and that to comfort and bless. As Hohannes was entering the palace, the chief cavass asked him who he was. With great joy and boldness, in the midst of those who mocked, he replied, "I am a Protestant and fear God and do not worship pictures." All wondered at his fearlessness. When he was brought before the Pasha the vartabed renewed his accusations—that he was a reviler of their pictures and their churches—a deceiver—a street brawler, &c.

#### *Hohannes' Defence—The Pasha's Decision.*

After a long-continued conversation in reference to the brother, the Pasha ordered the vartabed to be silent, saying, "You have talked long enough; now let this young man speak and give answer." Our vartabed, and all, were surprised at this act of kindness and justice. The Pasha then questioned Hohannes, saying, "Did I not tell you to be calm and mild in your conversation, and not excite the people by talking against their pictures?" He replied, "Such was your order, sir, and I have tried to obey it; but this vartabed excites the people against me and they call me a dog, and say I am worse than a dog; and I tell them I am no dog;—your pictures are dogs, and worse than dogs; and they say

this is blasphemy. This morning, sir, I went to a shop to buy a pair of shoes and the man refused to sell them to me, because this vartabed has ordered the people not to sell any thing to the Protestants, not even bread. He has ordered his people to buy nothing from me; and so, although I have a shop full of things, I cannot sell any thing except to your servants and other Turks." The Pasha listened with interest and with some surprise, looking every few moments at the vartabed, who blushed deeply.

With the permission, or rather order of the Pasha, our brother continued: "These six times have they taken my wife from me, and you sir, you, my lord, have restored her to me. This vartabed, sir, and these Armenians, are the cause of all the confusion and trouble in the city." This was a bold speech of our brother, but it was uttered with so much simplicity, earnestness and lack of guile, as of one conscious of innocence, that the Pasha was not at all displeased, but told him to go, and try still more to be a man of peace, and even if men did call him a dog, to keep calm and not reply,—the same advice which the brethren are wont to give not only to him, but to each other. Our brother left, rejoicing not in man, but God, and came to me at once to tell of what his Savior had done for him. Afterward the Pasha rebuked the vartabed, very indignantly, and told him that he must curse our brethren no more, and must retract his order that no one trade with the Protestants, &c. So much astounded was the vartabed and all his company at the result, that they did not petition for the removal of the Aintab brother.

#### *Order from the Porte for the Protection of Protestants.*

In the afternoon our brethren received a letter from the Porte for the Pasha, ordering full protection for the Protestants, of whatever nation they may previously have been. They were very much encouraged by receiving this letter, and remarked that a large number of Armenians were awaiting its arrival that they might join them.

19. The heat is increasing, and the air in the city very close and oppressive. I have suffered much from sharp shooting pains in my forehead, together with general languor, but the interest manifested by our brethren and others, is such as to make me forget all my pains in deep anxiety for the onward progress of God's work here.

On the 20th, they called again upon the Pasha. He was more animated in conversation than before, read the letter from the Porte and expressed himself decidedly in favor of extending free protection to the Protestants. On the 21st and 22d, they had very interesting conversations with persons who called seeking spiritual instruction; and at the prayer-meeting on the evening of the 22d several of the most wealthy Assyrians in Diarbekir were present.

They remained at Diarbekir until the 28th, in the midst of deeply interesting scenes, and felt very reluctant to leave. But the health of Mr. Bliss was suffering more and more, and frequent violent headaches, accompanied with dizziness, urged his immediate return to Erzurum. He wished also, if possible, to do something more in Geghi, and on Friday, the 28th, they left Diarbekir, commending the brethren there to the great Head of the church, and reached Arghani the next forenoon. Here they passed the Sabbath and had some sixty or seventy men, besides women and children, gathered around them in a garden, most of whom listened to their instructions with manifest interest. From this time Mr. Bliss was unable to keep a journal. They reached Temchran on Friday, July 5th.

#### *Banishment of the Opposing Priest of Temchran.*

Here again, as before, the people flocked to us ere our room was in readiness, and several even ventured to walk with us through the village. As soon as he heard of our arrival, the vartabed's friend, Melchon, left his pupils at their books and came to welcome us.

During our absence, the inhabitants of the village had risen *en masse* against the priest who had exerted so much influence in opposition to our work, and procured his banishment from the province. The only remaining priest in the village was among the first to visit us on our arrival, spending an hour and listening with deep interest to our account of the work in Diarbekir and Aintab.

During Friday afternoon and Saturday, they were diligently employed in reading and explaining the gospel to groups of ten, twenty, and sometimes thirty individuals; preaching Christ "from dawn till near midnight." The women, who had kept aloof from them on their former visit, were now eager to hear. The Sabbath was a most interesting day. Mr. Bliss preached twice, at the urgent request of Melchon, though nearly prostrate from weakness and violent headache. At each service there were a large number of hearers present, and among them "the most prominent Armenian of Temchran."

"The seriousness and solemnity manifested," says Mr. Bliss, "told us that God was with us of a truth."

**Orders of the Chief Vartabed Disregarded—Increased Interest in Geghi.**

One circumstance will serve to give some idea of the state of things in this village, and in fact in this whole region. On Saturday the chief vartabed of Geghi, under whose supervision this village now is, sent word that every family must furnish a man to go into his fields on the Sabbath, and gather in his hay; but every one refused; not a man went. Nothing like such disobedience and entire disregard of the vartabed's wishes was ever known before in the whole province. This fact shows that while there is much love for the truth in Geghi, there is also a growing contempt for their vile vartabeds and ignorant priests.

On my return to Temchran, I was somewhat solicitous as to the condition in which I should find the work which we had left in so interesting a state, and was delighted to see such evident marks of progress. As many, if not more individuals visited us, than before. The young men who then manifested so much zeal, seemed firmer than ever in their adherence to the gospel. One of these, whose business is carrying goods for sale from one village to another, is very bold in preaching salvation by Jesus alone, and no trust in saints. His influence upon the more ignorant class is very much deprecated by all the hostile priests and vartabeds. The work, the good work of reformation in the province of Geghi, has begun and is going on gloriously.

So far as we can learn, there are at least ten thousand, some make twelve thousand and even fifteen thousand, Armenian souls in this province. The confidence of this great population in the belief of their fathers has been shaken to its foundation. The mighty fabric of bigotry and superstition in which their souls have so long been imprisoned is fast crumbling, and we trust it will soon be completely destroyed. \*

Mr. Bliss had designed spending a week longer in visiting other villages in Geghi, but such was the state of his health on Monday, that he decided to hasten home by the shortest route. He reached home July 11th, as he says in another letter, "to be laid upon a bed of sickness, and in all probability just in time to be saved from death on the way." His sickness was very se-

vere, and for a time his life was despaired of; but God had mercy on him and on the mission. His life was spared, and when he wrote his health was daily improving.

**Recent Intelligence.**

**WEST AFRICA.**—Under date of August 24, Mr. Wilson writes as follows: "The Catholic mission are increasing in number, and they have recently given us more indications of trouble than heretofore. I am not sure but they will simultaneously break in upon us at many points. But I feel so much confidence in God, and the ultimate triumph of the gospel, that I can truly say I have no anxieties on the subject." On the 19th of September, he wrote again: "The Catholic force is considerably larger than ours. They have a Bishop, five or six priests, and at least seven or eight sisters of charity. They have manifested some disposition of late to interfere with our operations; but they seem to want resolution to carry into execution their designs of aggression. The civil authorities continue to be friendly to us, but strangely inimical to them. I hardly know how to account for this, unless it is because of that hostility which all Frenchmen feel towards Jesuitism on being extricated from its trammels."

**MOSUL.**—The last number of the *Herald* contained a letter from Mr. Marsh, in which he described his journey to Oroomiah. He returned through the mountains of Koordistan, arriving at Mosul September 25. "I found our brethren here," he writes under date of October 14, "scattered and disheartened; but they flocked about me again. Our female school had continued about twenty pupils during all the storm; and Jeremiah had gathered a few boys and men about him, now fourteen in number, who came to read in Arabic, Hebrew and English, as also to study arithmetic, and learn to write. Thus our schools, though still feeble, are more flourishing than ever. Since my return, with five services during the week, the average attendance has been fifteen, which includes all. This I regard as encouraging; and I feel that the work of the Lord is surely advancing. About one hundred persons are brought into contact with the truth; and I think that at least that number may be set down as disposed to inquire diligently; but three-fourths of them are so restrained by fear, that they dare not openly espouse what they are inclined secretly to accept."

**AHMEDNUGGUR.**—Mr. Wilder wrote from Ahmednuggur, October 14, as follows: "Four weeks ago a young brahmin was baptized. His case is one of deep and painful interest at the present time, because he has gone back with his

friends to his home. He can never be restored to caste; but he has put his life in jeopardy, and we fear periled his soul. His indecision and weakness in yielding to the entreaties of his friends have led us to doubt his sincerity; but we still hope that he will be saved "through great tribulation."

A pupil of Mr. Wilder has made out a list of nearly two hundred idols, for the support of which payments are made from the government treasury at Ahmednuggur, thereby countenancing and upholding idolatry. The sum expended in this way is about seventeen thousand dollars annually.

### Some Proceedings.

#### EMBARKATION OF MISSIONARIES.

On the 12th of December, Rev. GEORGE W. DUNMORE, of Elmira, New York, and Mrs. DUNMORE, of Brewer, Maine, sailed from Boston for Smyrna, in the bark Ionia, Captain King. From Smyrna they are expecting to proceed to Diarbekir, to commence a station for the benefit of the Armenians residing in that city. Mr. Dunmore is a graduate of New York University, and he pursued his theological studies partly at New York, and partly at Bangor.

## DONATIONS,

#### RECEIVED IN NOVEMBER.

##### MAINE.

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Augusta, Cong. ch. and so.	118 77
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter-st. cong. m. c.	30 00
Penobscot co. Aux. So. J. S. Wheelwright, Tr.	
Bangor, 1st par. for rebuilding Mr. Bond's ch. Sandw. Isls.	31 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Kennebunk, Union cong. ch. and so. m. c.	40 00
B. Berwick, Cong. ch. and so. m. c. 18,37; N. Hanson and wife, for <i>Lyethia Ann Hanson</i> , Ceylon, 20; for <i>Mary Ann C. Norton</i> , do. 20; A. S. 13c.;	58 50—98 50
	268 27
Bucksport, Cong. so. m. c. 50; E. Machias, a friend, 1; Ellsworth, s. s. 79c.; Fryeburg, Miss S. Andrews, 90; Machias, Mr. Brown's ch. and so. 98; m. c. 22; Mill Town, cong. ch. 130,12; M. Desert, a friend, 1; New Sharon, mems. of cong. ch. 7; Perry, cong. ch. 5;	264 91
	533 18

##### NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Fitzwilliam, Gent. 22,50; la. 63,87; m. c. 23,30; Mrs. P. Wright, 10; wh. and prev. dona. cons. Levi Towne and Nancy Foster, H. M.	179 67

Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Bennington, Mrs. W. W.	10 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, N. cong. ch. m. c.	30 00
Rockingham co. Conf. of chs. Francis Grant, Tr.	
Chester, Cong. ch. and so. to cons.	
JOHN LANE, Jr. an H. M.	100 00
Salem, Contrib.	3 00—103 00
	222 67

##### VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, D. French, wh. cons. Miss LYDIA F. PAIGE, of Hardwick, Ma. an H. M.	100 00
Chittenden co. Aux. so. M. A. Seymour, Tr.	
Burlington, m. c. 3,50; s. s. cons.	13 06
Charlotte, Cong. ch.	25 00
Essex, m. c. 4; la. 11,75;	15 75
Fairfax, A family,	1 50
Hinesburg, Ch. and cong.	53 96
Milton, A little girl,	30
Williston, Cong. ch.	2 05—110 92
Orleans co. Aux. So. H. Hastings, Tr.	
Craftsbury, Cong. ch. m. c. 9; fem. miss. so. 19;	98 00
Windham co. Aux. So. F. Tyler, Tr.	
Putney, I. Groot, 10; Bible class of do. 6; for Trebleton;	16 00
Windsor co. Aux. So. J. Steele, Tr.	
Windsor, Cong. s. s.	1 00
	255 92
Bennington, 2d cong. so. m. c. 36; Mrs. S. 1;	37 00
	292 92

##### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
E. Falmouth, 2d cong. ch. and so. m. c.	11 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
Stockbridge, Coll.	30 00
W. Stockbridge Centre, s. s.	3 00—33 00
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(Of wh. fr. a friend, 10; do. 10; Park-st. ch. do. 10;)	171 43
Brookfield Asso. William Hyde, Tr.	
Charlton, Miss R. Twist,	1 00
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Newburyport, Dr. Dimmick's so. gent. and la. wh. cons. Miss MARGARET A. DIMMICK an H. M. 256,88; Mr. Emerson's so. m. c. wh. cons. Rev. JOHN E. EMERSON an H. M. 50;	306 88
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Gloucester, A friend,	5 00
Salem, Tab. ch. for rebuilding the miss. ch. at Kohala, Sandw. Isls. by Dr. Cheever, in addition to \$2,80 ack. in Nov. and \$53 ack. fr. Saratoga, N. Y. for do. 6,25; la. for fem. ed. in China, 25; a fem. mem. for debt, 10;	41 25—46 25
Hampden co. Aux. So. C. O. Chapin, Tr.	
Blandford, A friend,	10 00
Southwick, U. Rockwell, Jr. to cons.	
UTAH ROCKWELL an H. M.	100 00—110 00
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S. Hadley, m. c. 8,16; J. N. N. 29c.	8 45
Harmony Conf. of chs. W. C. Capron, Tr.	
Sutton, Cong. so. m. c. and contrib.	134 00
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Fitchburg, Relig. char. so. wh. cons.	
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Harvard, Asso.	66 97
Leominster, do.	66 37
Littleton, do.	30 18

Lunenburg, Asso.	46 98
Townsend, Ortho. cong. ch. and so.	50 00
Westford, Asso.	30 35
	1,008 71
Ded. for printing,	11 27—997 44
Middlesex South Conf. of chs.	
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M. A. W. 1;	7 00—10 60
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la. 45,78; m. c. 36;	197 69
	892 60
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	2,834 63
Unknown, by Rev. Dr. Cooke, 20; Andover,	
Rev. Dr. J. Edwards, 30; S. Morrill, 30;	
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sea, Wintonia ch. m. c. 42,50; E. Cam-	
bridge, evan. ch. m. c. 9,44;	203 44
	3,038 07

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2,709 28

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chil. 15; Jefferson, 1st pres. ch. m. c. 18,90;  
Jordan, pres. ch. m. c. 10; Lowville, pres.  
ch. 43; Malden, Charles Isham, wh. cons.  
WILLIAM B. ISHAM an H. M. 100; pres. ch.  
m. c. 40; Newburgh, union asso. Ref. ch.  
30; Ronsselaerville, pres. ch. 21,72; Rich-  
land, 1st cong. ch. 9; Schenectady, pres.  
ch. 180,89; S. Amenia, do. 34,18; Spencer-  
town, W. J. Niles, 30; Springfield, J. B.  
P. 10; Stamford, a friend, 6; Troy, 1st  
pres. ch. m. c. 35; 3d pres. s. for F. A.  
*Kellogg*, Ceylon, 20; H. C. 1; Turin, cong.  
ch. 18; Youngstown, J. M. 4; 764 67

3,473 35

**Legacies.**—Smyrna, Mrs. Betsey Collins, by

J. W. Collins, 57 00

3,530 35

## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.  
Little, Tr.  
Boundbrook, R. D. ch. 32 41  
Millstone, do. 89 33  
Newark, Union meeting in 1st R. D.  
ch. 81 85—203 49

Bellefonte, av. of m. box and earnings of four  
chil. 5; Bloomfield, miss. so. of fem. sem.  
for *Eliza S. Cook*, *Mary Seymour* and  
*Maria v. Cook*, Ceylon, wh. cons. Miss MA-  
THEA F. BARNETT, of Mendham, an H. M.  
100; Caldwell, pres. ch. 73,95; m. c. 23;  
Newark, 3d do. m. c. 19,97; Newfoundland,  
pres. ch. 7,50; S. Orange, pres. ch. wh.  
cons. Rev. GEORGE E. FISHER, of Rut-  
land, Ma. an H. M. 26; 314 03

517 53

## PENNSYLVANIA.

Athens, Pres. ch. m. c. 17,08; E. S. and S. P.  
P. 2; Kensington, 1st pres. ch. miss. asso.  
10; Philadelphia, James Smith, 300; 1st  
pres. ch. J. A. Brown, 100; R. Lapley,  
100; S. H. Perkins, 100; Rev. A. Barnes,  
100; T. Fleming, 100; W. Raiguel, 50;  
J. Fassitt, 75; A. Fullerton, 50; J. R.  
Neff, 50; A. R. Perkins, 50; J. Bayard, 30;  
H. J. Williams, 30; J. S. Kneeder, 30; J.  
R. Gemmill, 30; T. Hill, 25; E. S. Whol-  
en, 20; J. C. Jones, 20; T. Biddle, 25;  
J. W. Paul, 15; J. C. Donnell, 15; T. H.  
H. 10; J. R. C. 10; S. S. 10; T. R. 10; T. A.  
B. 10; W. P. 10; H. R. D. 10; J. D.  
10; G. W. T. 10; seven indiv. 35; la. (of  
wh. fr. male and fem. departments of a. s.  
for Madras miss. wh. cons. WILLIAM FUS-  
VARS an H. M. 100.) 812; 3d pres. ch. J. C.  
Farr, 50; C. Robb, 50; Misses Clark, 30;  
A. W. 10; W. T. 10; T. C. 10; F. A. R.  
10; m. c. 33,40; indiv. 131; Cedar-st. pres.  
ch. 12; 2,587 48

## DELAWARE.

Newark, 1st pres. ch.

## MARYLAND.

Board of Foreign Miss. in German Ref. ch.  
Rev. Elias Hainer, Baltimore, Tr.  
Baltimore, Ger. Ref. ch. Second-st. 50;  
Philadelphia, do. Race-st. 50; wh. cons.  
Mons. EDMUND BOISSIER, of Geneva,  
Switz. an H. M.  
Lisbon, Pres. ch.

## VIRGINIA.

Prince Edward C. H., Indiv.

## NORTH CAROLINA.

Salisbury, Mrs. L. E. Cairns and chil. for  
James G. Cairns, Ceylon, 30; for c. £1,30;

## SOUTH CAROLINA.

Charleston, A. G. J.

## GEORGIA.

Bryan co. Mrs. T. S. Clay, to cons. ROBERT  
H. CLAY as H. M.

## OHIO.

Western Reserve Aux. So. Rev. S. G. Clark, Ag't.  
Andover, L. M. 1; A. M. R. 1; Z. S. 1;  
Ashtabula, s. s. for R. Clark, Ceylon, 3,18;  
coll. 11,94; Mrs. H. E. P. 5; Bainbridge,  
6,94; Burton, 25; Chardon, H. M. 1; W.  
K. W. 50c; S. N. H. 50c; chil 30c; a  
friend, 25c; Chester, 6,78; Greene, 2,45;  
Gastavus, 12,70; Hudson, Wes. Res. coll.  
16,61; Rev. C. Eddy, 10; Rev. H. Coe and  
fam. 10; Jefferson, Mrs. C. W. 3; Rev.  
S. V. B. 1,38; a friend, 1; L. J. 1; Kirt-  
land, 13,36; ALFREDUS C. RUSSELL, wh.  
and prov. dona. cons him an H. M. 70;  
Morgan, 2,35; Painesville, 37,74; Repub-  
lic, 3; Rome, 7,64; Solon, Rev. J. Seward,  
12,80; Streetsboro, s. s. 2,50; Stronge-  
ville, 1st ch. 35; Willoughby, Miss R. B.  
T. 10; York, cong. ch. 7; Youngstown,  
cong. ch. 35; desl. disc. 3,58;  
Salem, Ch.

Legacies.—Cleveland, P. M. Weddell, by T.  
P. Handy, (prev. ack. 560.)

## INDIANA.

Evansville, Old pres. ch. 49; Greencastle,  
pres. ch. m. c. 19; s. s. for ed. hes. buy  
at Gaboon, 8; Marion, Rev. A. H. 5;

## ILLINOIS.

Chicago, 2d pres. ch. m. c. 133,73; Duguoine,  
pres. ch. m. c. 5,60; Hillsgrove, Mrs. C.  
50c; Jericho, s. s. miss. asso. 2; Quincy,  
A. M. H. 1; Round Prairie, and Plymouth  
chs. 5,70; Rushville, pres. s. s. 8; Wauke-  
gan, E. D. E. 5; Wethersfield, cong. ch.  
m. c. 7;

## MICHIGAN.

Detroit, 1st cong. ch. m. c. 19,36; Hillsdale,  
pres. ch. m. c. 8; s. s. for ed. hes. chil. 2;

## WISCONSIN.

Beloit, B. Durham, 30; Mr. and Mrs. M. 10;  
Marquette, pres. ch. 3; Otsago, cong. ch.  
6,42; Plainfield, pres. ch. 4,58;

## IOWA.

Farmington, Cong. ch. m. c.

## MISSISSIPPI.

Natchez, Ladies of pres. ch. for rebuilding  
Mt. Hood's ch. Sandw. Isl.

## IN FOREIGN LANDS, &amp;c.

Geneva, Switz., E. Boissier, towards build-  
ing a church in Aintab, Syria, 500 00  
Park Hill, Cher. na. m. c. 5 36  
St. Andrews, C. E. Pres. ch. m. c. 98 00  
St. Thomas, W. I., R. D. ch. 100 00

Legacies.—Ceylon, Rev. G. H. Aphorpe,  
(prev. rec'd 2,000,) 633 56  
500 00

Donations received in November, (of  
which for debt, \$10,) 1,133 56  
\$19,153 56

Legacies, 1,142 00

\$20,295 56

\$77 TOTAL from August 1st to  
November 30th, \$74,785 02

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in November, \$281 02

## DONATIONS IN CLOTHING, &amp;c.

Beaver Dam, Wis. A bundle, for Mr. Peet, China.  
Bloomfield, N. J. A box, fr. Mrs. H. B. Cooke, for  
Mr. Coan, Sandw. Isl.  
Brooklyn, N. Y. A box, fr. Armstrong juv. miss.  
so. for Mr. Kingsbury, Choc. miss.; a bundle for  
Mr. Poor, Ceylon.  
Chillicothe, O. A box, fr. la. for Mr. Chandler,  
Madura.  
Deerfield, Ms. A bundle, fr. s. s. class, for H. K.  
Copeland, Choc. m. 8 00  
Dover, N. J. A box, fr. Mrs. A. C. Whittlesey,  
for Mr. Spaulding, Ceylon; a bundle, for Miss  
Agnew, do.  
Holden, Ms. A box, fr. la. sew. cir. for Rev. J.  
Potter.  
Marietta, O. A box and bundle, fr. A. Woodruff,  
for Mr. Preston, W. Africa.  
Middletown, Ct. A bundle, for do.  
Montrose, Pa. A barrel, fr. J. Lyons, for Mr. Ly-  
ons, Sandw. Isl.  
Mt. Clio, S. C. Two boxes, fr. S. E. Wilson, for  
Mr. Wilson, W. Africa.  
New Haven, Ct. Bound vols. of M. Her fr. Miss  
E. North, for Native pastors, Constantinople.  
New York City, A box, fr. Miss Mary Murray,  
for Dr. King, Athens; two boxes, fr. Mrs. J.  
McClary, for Miss Agnew, Ceylon.  
Philadelphia, Pa. 6 cups. Comp. Commentary, fr.  
friends in Mr. Barnes's ch. for Native con-  
verts, Constantinople; three boxes and a barrel,  
fr. J. Bayard, for Mr. Wilson, W. Africa.  
Plattsburg, N. Y. A box and barrel, fr. Mrs. Wal-  
worth, for Mr. Williams, Canton.  
Sali-bury, Ct. A box, fr. W. R. Whittlesey, for  
Mr. Whittlesey, Sandw. Isl.  
Savannah, Ga. A box, fr. E. C. Anderson, for Mr.  
Wilson, W. Africa.  
Stamford, Ct. A half barrel, fr. Rev. J. Jennings,  
for Mr. Parsons, Salonica.  
Syracuse, N. Y. Two half barrels, fr. W. M.  
Smith, for Dr. Smith, Aintab, Syria.  
Washington, D. C. A box, fr. Rev. Mr. Eckard,  
for Mr. Wilson, W. Africa.  
Westminster West, A box fr. la. benev. so. for  
Mr. Burnell, Ceylon.  
Williamstown, Vt. A box, fr. J. Lynn, for Mr.  
Smith, Ceylon.

The following articles are respectfully solicited from  
Manufacturers and others.

Printing paper, writing paper, stationery, slates,  
shoes, hats, blankets, sheets, pillow-cases, towels,  
shirts, socks, stockings, fulled-cloth, flannel, domes-  
tic cotton, etc.